



Division I

Section 7

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STORAGE



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THE
MISSIONARY HERALD.

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THE receipts for the first two months of the new financial year are less than those of the average for the corresponding period for the preceding five years— from donations by \$1,550, and from legacies by \$10,376, a total of \$11,926. The responses to the request for special pledges and offerings in addition to regular contributions have been hearty and generous from several directions, but are by no means sufficient to warrant appropriations by the Committee beyond those made at the beginning of the preceding year. Shall these responses multiply during the month of November? The answer to this question will be anxiously waited for by the Committee at home and by the missionaries abroad.

THE papers which were presented by the Secretaries at the Annual Meeting of the Board, together with the Annual Survey of the Missions, are printed in pamphlet form, and will be freely sent to any who may apply for them. The paper on "Our Financial Outlook" will be valuable for immediate use, while the two papers on our Missionary Opportunities in India and China, by Secretaries Clark and Smith, are of permanent interest, and present in a dense and vigorous way the grand openings for missionary effort in the two great nations of Asia. The excellent sermon preached by Rev. Dr. Henry Hopkins at the Annual Meeting has also been printed, and copies may be obtained at the Missionary Rooms.

THE American Board Almanac for 1889 is in course of preparation, and we hope it will be ready for sale early in December. Special pains have been taken in the collection of full and accurate statistics of all foreign missionary work, and it is believed that the Almanac will be more complete and attractive as a missionary manual than anything that has yet appeared. Orders may be sent at once to Mr. Charles E. Swett, No. 1 Somerset Street, Boston, Mass.

WE have just received reports of the opening of some of the schools in Japan. The Doshisha opened Monday, September 17, with an entering class of one hundred and sixty, so that now the students in this institution number 709. There are far more applicants than can be received, and many promising candidates will have to be turned away. At Sendai, notwithstanding an anticipation of a smaller number of pupils on account of the opposition that had been experienced, one hundred and fifty-two persons had been enrolled, and the students in the higher class remain steadfast, everything indicating a prosperous year.

ONE of the daily journals reports as follows : "There is a plethora of funds in the city, but seldom has it been harder to find employment for surplus funds than at present." Permit us to suggest that this difficulty can be met by sending a few checks without delay to our Treasurer, Mr. Ward. One hundred and fifty thousand dollars is needed immediately to be distributed for additional appropriations in Turkey, India, China, Japan, and Africa — a splendid and most remunerative investment. Please experiment in this direction a little and see if the dividends are not large and regular. This is one of the trees which "yieldeth its fruit every month." See monthly reports of the condition of the stock in the *Missionary Herald*.

DOUBTLESS the Church of to-day has much to learn from the primitive Church in many matters relating to the propagation of the gospel, and yet it is quite wide of the truth to say that the progress of the gospel in the first century has no parallel in the history of the Church. Various estimates have been made as to the number of souls won from paganism to the Christian faith at the end of the first century, some authorities giving 200,000, while none place the number higher than 500,000. But taking the highest estimate, we can yet say that the converts of the first century are outnumbered by those who, in India alone, have been won from paganism to Christian faith within the last seventy-five years, or since the modern missionary movement with that empire began.

EXCELLENT theories of morals will not secure moral lives. It is easy to laud the ethical teachings of Confucius, and to admire the diligence with which his precepts are inculcated in the schools of China, but the practice of these theories is still behind the teachings in regard to them. A missionary lady in China writes : "Why is it that the emperor and his ministers leave the custom service in the hands of foreigners, paying high salaries, and providing fine accommodations for the large foreign staff? Because they know full well that the government receives a larger revenue from an honest service in the hands of foreigners than it would if the same service was entrusted to their own mandarins, who could afford to carry it on far more cheaply, but who know not the meaning of honesty. Why is it the Chinese Steamship Company is not a success? Why is it the Kai-ping mines are threatened with failure? Dishonesty, false returns, are at the root of all the trouble."

A PARAGRAPH in our July number, page 331, contained an account of a boy who was arrested in Erzingan, Turkey, while on his way from Erzroom to teach a village school, because he had in his possession a "national" song which he had written as a composition while at school in Erzroom. It was stated that his teacher was in prison because he had corrected the song, although he had ordered the pupil to destroy it. At last accounts the teacher was still in prison, untried, and not allowed to see his friends, but the pupil has been released — by death. In another province a preacher was thrown into prison without any charges preferred against him and with no known reason; but after twenty days he was released on bail, but not allowed to return to his congregation. Such occurrences are increasingly frequent and show that the former liberal policy of the Turkish government toward its Protestant subjects is undergoing a radical change.

LETTERS from West Central Africa bring an excellent health report. Mr. Woodside and family and Miss Bell had resided at Benguella for nearly a month, and had had no symptoms of fever. It seems to be demonstrated that, with proper care, missionaries can live comfortably at the cities on the African coast.

THE Rev. F. W. Olmstead, of Burlington, Vermont, having made good use of a number of standard works in theology and exegesis, to the number of over sixty volumes, besides nearly one hundred numbers of *The National Preacher*, has passed them over to the Foreign Secretaries of the American Board, to be distributed. These volumes and sermons will soon be on their way to theological seminaries in Turkey, India, and Japan.

CHINESE Christians believe in prayer, and they think their prayers are heard. In the winter of 1886-87 the people at Shao-wu urged Dr. Whitney to come to their aid, which he did. On his leaving them they said: "We have prayed you back this time, and we are going to pray you back again." And now again their prayers are answered, for Dr. Whitney has decided to remove to Shao-wu. These Chinese Christians have been watching as well as praying.

WE learn from China that the London Missionary Society are experiencing some difficulty, since the Viceroy Li Hung Chang now desires that the hospital, in which he has been greatly interested, and to which he had contributed so much, should become a medical school for the training of surgeons for the army. The hospital is strictly mission property, and the Viceroy is only a donor and can have no valid claim for control, yet it is a question as to what it may be necessary to do to retain the goodwill of this influential official.

MRS. HOLBROOK, of Natal, reports the case of a native preacher at their station Mapumulo, who a year ago removed with his family into Zululand, where, alone and unaided, he had held services twice on each Sabbath and once during the week, with the happy result that several of the heathen have been converted to Christ. Such cases are cheering, and confirm the belief that native African laborers, without aid or direction from others, may be impelled by the constraining love of Christ to carry the gospel into the interior of the Dark Continent.

THE Inter-seminary Missionary Convention, of which Dr. Barnum gives some account on another page, was a remarkable gathering. One might travel far before finding an assembly of brighter, more enthusiastic, and more consecrated young men. We could not but think, in looking over the assembly, of what would have been the emotions of Samuel J. Mills at beholding such a company of young men from the higher institutions of learning, gathered for such a purpose. He met with his few friends at Williams College under some restrictions of secrecy, lest their thought for reaching the heathen world should be deemed unwarranted and revolutionary. Less than eighty years after those secret meetings of a little handful of men in one college, we see delegates from seminaries all over the land filling a large city church and continuing in session for three days, that they may talk and plan and pray for the conversion of the world to Christ. Surely this is a sign of a brighter day.

WE regret to see it stated in the newspapers of Japan that Mr. Ando, the Japanese Consul-General at the Sandwich Islands, whose baptism and subsequent Christian activity have produced so great impression upon the Japanese on Hawaii, is to leave shortly for Japan, to be transferred to another office. But it may be that he will find elsewhere as large and useful a sphere for the exercise of his Christian zeal as he has had among his countrymen at the Sandwich Islands.

THE better class of Japanese are seriously alarmed over the demoralization caused by the introduction of foreign rum and gin, which it is said are taking the place of *saké*, the native beverage. *Saké* is distilled from rice and other cereals, and contains about the same percentage of alcohol as lager beer, producing intoxication only when used in large quantities. But the vile liquors which are brought from abroad result speedily in wildest intoxication, and as yet the Japanese seem powerless to restrain the evil.

WITH sincere gratitude to God we make note of the munificent gift to the American Missionary Association made by Daniel Hand, of Connecticut. We hail this gift of a million dollars as another fulfilment of the prophecy concerning the bringing of the silver and gold into the treasury of the Lord. The need is great and the Missionary Association is a well-chosen channel for the expenditure of the large sum. The millions of the rich are needed, but not less the mites of the poor. May this notable gift stimulate Christian beneficence in all classes of Christians.

FRIENDS of missionaries who wish to send them articles of comfort or tokens of remembrance do not always think of the inevitable cost of transportation. An instance has just come to our notice in which the relatives of a missionary lady received so many parcels to put into their annual box about to be shipped, that they were subjected to a freight bill of over thirty dollars, which it was not easy for them to pay. The Board does not send out at its own charges such parcels. If not provided for by the donors or other friends, the missionary has to pay them from his salary, and is rarely able to do it. He will not complain, for these tokens of sympathy are greatly prized; but will they not be prized much more if they come to him free of expense?

SEVERAL English missionary societies are now making systematic efforts to increase their income. Missionary work in all lands is expanding rapidly, and the need of greater outlay is felt by missionary societies in all parts of the world. The Wesleyan Missionary Society has arranged for a special meeting in every district, under the charge of a sub-committee, and that in connection with these meetings special efforts be made for an effective canvass of the congregations by collectors. Something similar has been done by the English Baptist Missionary Society. The system of subscriptions to be paid annually, but to be binding for a series of years unless revoked, has been long in use in England, but the attempt is now to be made to increase not only the number of subscribers, but the amount which each one shall give. Some system ought to be devised by which each individual Christian shall have brought before him clearly his personal obligation to give regularly and largely for the advancement of Christ's kingdom on earth.

WHATEVER of truth there may be in the recently published report concerning Mr. H. M. Stanley's expedition in Central Africa, it has little bearing on the question whether at the present time the intrepid explorer is alive or dead. The enigma may be solved any day, but as yet there is no light upon it.

ONE of our missionaries, laboring in a peculiarly isolated position, and who is now staying at her post against the advice of her associates, writes: "Oh, if we could only do without these visits at home; that is, if we could only work and not get tired, how much more we could crowd into a lifetime!"

OUT of the 555 adult converts baptized by the English Church missionaries at Amritsar, India, since the establishment of the mission in 1852, no less than 253 have been converts from Islam. While this betokens no great movement among the Mohammedans toward Christianity, it shows that Moslems can be reached and brought under the influence of the gospel.

IT will be a surprise to many to know that India is the sixth country in the world in the extent of its railways. The *Dnyanodaya* reports that nearly a thousand miles (988) of railway were completed in the year 1887-88, so that on the thirty-first of March last a total of 14,383 miles were open for public traffic. Every one of these miles of railway is a weapon against caste.

IT has been quite the fashion for English officers in India to speak disparagingly of the character of the converts to Christianity. Undoubtedly many of these converts have not been models of Christian character, but an item brought to light in some official documents received from Southern India show that if these professed Christians are no great saints, they yet are, morally, considerably above their associates of other faiths. The statistics of the courts show that of all the criminals brought before them there is one criminal among 447 Hindus, one among 728 Mussulmans, while among the Christians there is only one among 2,500.

THE pastor of one church reports that upon the Sabbath succeeding the Annual Meeting of the Board at Cleveland he gave an account of the meeting to his people, and that they immediately upon the spot took up, as proposed at the meeting, a special additional contribution, which was a generous one, intending to take their regular contribution as usual, making it larger if possible than last year's, when the appointed time arrives. Another writes as follows: "I am pastor of this little home missionary church. Last year we gave your society nine dollars. I would pledge a doubling of it next spring. It is only a little of the extra \$150,000 needed; but if God has given great sums to Müller, Spurgeon, and others in answer to prayer, why cannot this amount be secured by the proper prayer of faith combined with the proper effort? . . . If also an efficient committee of one in each local body could be secured to make special effort to raise money from each church in the conference, if each pastor and church were half-awake and made an earnest effort, it would add at least fifty per cent. to the receipts of each of the societies. God give you the wisdom and grace to raise the whole \$150,000!"

REV. H. A. SCHAUFFLER, of Cleveland, reports that the Bethlehem Bohemian Mission Church in that city received a rich blessing in connection with the late meeting of the Board. He tells of a lad who was so impressed by what he heard at the sessions that he drew out all of his money from the bank, of which he sent two dollars to the American Board, keeping only sixty cents for himself.

PROBABLY few in this land understand how hard it is for new missionaries, as they reach the people among whom they are to labor, to be dumb. And it is equally hard for those to whom they go. "It is too bad," said a Chinese helper, as he warmly greeted one of the missionary ladies, who recently reached Pao-ting-fu — "It is too bad! Here we have been praying for so long for a single lady to come, and now that she has come, we cannot say a word to each other."

ONE of the absurdities recently made into a law by the Turkish government is the suppression of the morning papers at Constantinople, only evening papers being allowed to be issued. Can it be that the government regards morning papers as more incendiary in character than those issued at a later hour? The only explanation that suggests itself for this action is that the censor of the press, whose business it is to scan closely all publications, does not like to be robbed of his sleep, and arranges the editions so as to prevent his sitting up of nights. But what a regulation for a great government to make!

IN the matter of benevolence we who live in Christian lands may learn a lesson from the recent converts from heathenism. The native pastor in Erlaly, Ceylon, sends us a report of the four methods of giving employed by the women of his church. First, the *tithe* of their earnings; second, the *offering of trees*, which is the setting apart by each family of a cocoanut-tree, the produce of which they sacredly devote to benevolent purposes; third, *the offering of labor*, which means a certain amount of time devoted to work in the interests of the church; and fourth, there is *the handful of rice*, which is reserved from every day's meal. Thus constantly and with great self-sacrifice do these humble Christian women give continually, out of their love for Christ and for his kingdom. May his children in more favored lands possess a spirit like theirs.

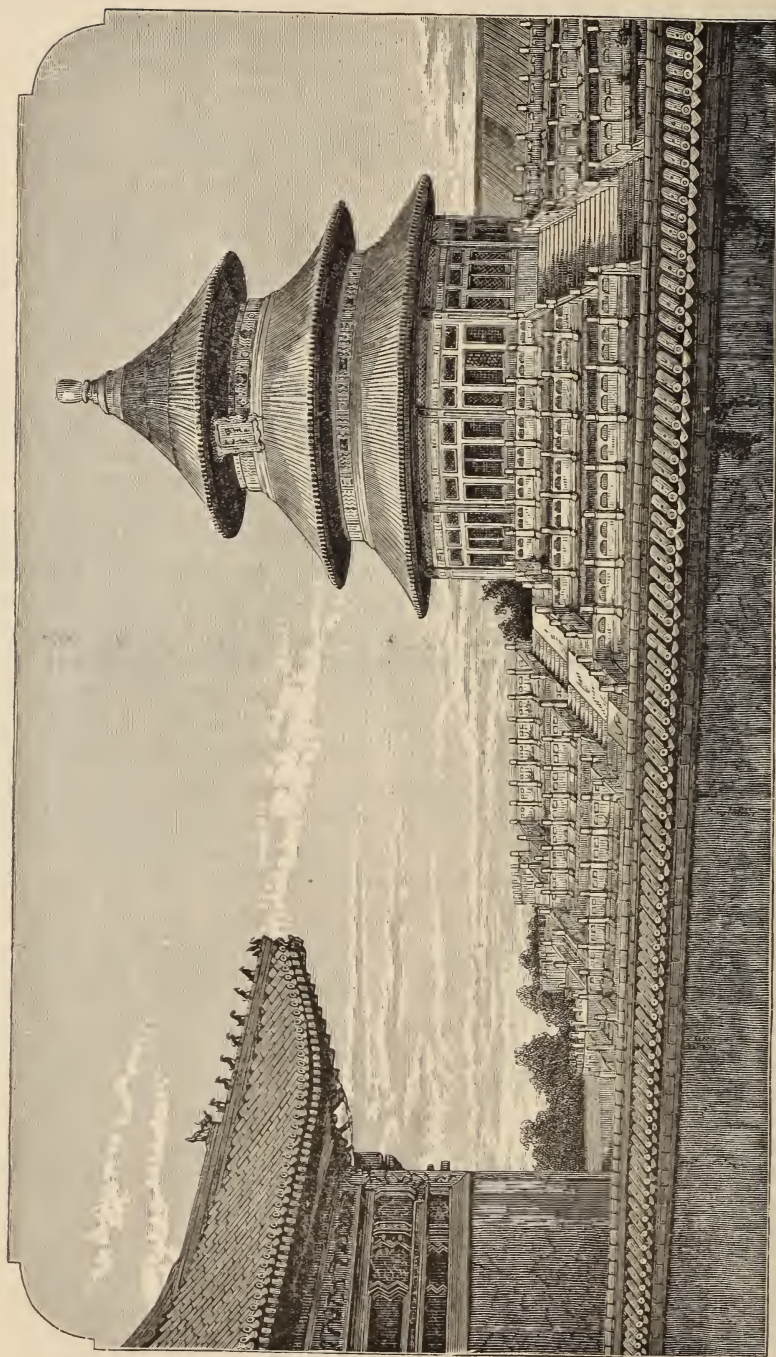
WE have received an interesting and valuable pamphlet by Rev. W. H. Belden, of Bridgton, New Jersey, explaining and supporting the system of "Simultaneous Meetings" which originated in England in 1886, and has since been employed in New Jersey. The General Assembly of the Presbyterian Church has now commended the plan of holding such meetings to its various synods throughout the United States. The plan has been greatly blessed wherever employed, and it seems capable of use everywhere. It is confidently believed by Mr. Belden and others that it is the best means possible "to get at the great unreached body of Christian people who give no care nor heed to Christian missions," and also "to persuade ministers generally to interest themselves practically in the subject." We heartily endorse this paper and wish it could be widely circulated, and that in all parts of our land and in all branches of the Christian Church such Simultaneous Meetings might be held.

AN illustration of the singular demands made upon missionaries is seen in a story told in the *Chinese Missionary Medical Journal*, of a patient who had gone to his home after a successful operation for cataract, who subsequently returned to the doctor and demanded a situation. He thought his claim very just since in his blindness he was able to gain his living by begging, but the doctor had deprived him of that means of support by removing the cataract. The patient felt deeply grieved when he was told that all the doctor could do for him was to restore his sight.

DR. HAPPER, who lately returned to Canton rejoicing in the possession of means to establish a Christian college, finds abundant occasion for such an institution in that city, if Christianity is to hold its proper place in higher education. Speaking of the provision which the people of Canton have made for the education of students in their systems of philosophy and ethics, he says: "There are six colleges in this provincial city for the advanced instruction in Confucian classics and ethics. Three of these are open to students from the whole Province; the attendance upon the other three is restricted to students of the respective countries by which the colleges are established."

DOUBTLESS many of the friends of missions in this country have incorrect ideas about the people in other lands for whom they are laboring, and it is equally certain that these people abroad have incorrect notions about matters in this land. The following report is sent by a missionary in Turkey of what a certain native said when he decided that he would migrate to America. The man "had heard that a new society was formed, a trifle different from our Board, which proposed to take up whoever was not satisfied with his condition in Turkey, pay his expenses to America, teach him a valuable trade, furnish him steady employment, and, at the end, present him with at least three or four wives." The last item in this catalogue of things obtainable in America we have never heard mentioned before; but of the other things named there are many people in Turkey who think they are easily to be had in this land, if they can only get here. Is it much wonder that they come?

DR. BISSELL, of Ahmednagar, sends the following ringing words expressing the thoughts of missionaries who find numberless opportunities for widest influence about them which they are unable to enter for lack of men and money. Would that these words could be read and pondered throughout all our land! "The churches which send us here must not require us to stand and look at these favorable openings and hear these urgent calls unmoved. It is too much for only partially sanctified human nature to endure. The least we can do is to pass on the Macedonian cry to the children of God in favored Christian lands. Oh, that they knew, in this their day, the glorious work and opportunity which the Lord has given them! And the good men who give half a million or a million to found a university in the midst of a people who hardly know what to do with it,—oh, that they knew what such a sum might accomplish for the glory of Christ if judiciously used in a thousand towns and villages, supplying with a school and a little chapel *multitudes* that have not yet learned 'the first principles of the oracles of God'!"



TEMPLE OF HEAVEN, PEKING.

THE YOUNG EMPEROR OF CHINA.

A DECREE has recently been issued by the Empress Dowager of China, announcing that the time has come when the young man Kwang Su who has borne the title of emperor for thirteen years, shall assume complete control of the empire. Kwang Su will be then eighteen years of age, and an auspicious day in the second month of the coming year is to be selected for the inauguration of the young emperor. It is an immense responsibility that the young man has to take upon himself, and he may well ask, as he does in his proclamation, for the kindly sympathy and assistance of those who love the empire. Christians in all lands may take this request in a higher sense than the emperor intended, and may well plead that the youth who is to be sovereign over one-fourth part of the inhabitants of the earth may have the direct guidance and help of the King of kings.

On the opposite page will be found a picture of the "Temple of Heaven" which the young emperor visited on the fourteenth day of last June to offer the yearly sacrifices in behalf of his people. This is a magnificent structure, occupying an immense space within the walls of the city of Peking. There are said to be no images here, and nothing suggestive of idolatry excepting the tablets of the deceased emperors. The emperor is regarded as the high priest of the nation, and comes to the altar with imposing ceremonials that he may offer in behalf of the nation its sacrifices to heaven. The following account of the recent ceremonials on the occasion of the emperor's visit, June 14, we find in the English magazine, *Church Work*.

"Great preparations had been made previously in taking down the sheds of the small pedlars inside the enclosure of the south city gate; the streets were swept and carefully leveled; all places on the road which looked dirty were covered by sprinkling fresh yellow earth upon them. The emperor's court and retinue were a splendid sight. First there were people in official robes hurrying to and fro, and then there were mule carts and chairs, followed by trains of horsemen proceeding to the Temple of Heaven. When the heralds came out crying '*T'ow ch'ow*,' all the officials and soldiers stood in their places, lining the streets. After a short interval other heralds came out, and cried '*Rr, ch'ow*,' followed by others calling '*San ch'ow*;' then a small party of horsemen and couriers, and so on, till the imperial chair of yellow satin itself appeared, bearing in it a frail, pale-looking boy, the sovereign of this empire. The chair was borne by sixteen men. The emperor gazed with curiosity at the closed doors and windows of the shops, turning his head in all directions, apparently delighted at seeing the buildings of his own imperial city. He comes out so seldom that such an event is quite a relaxation to him. He was attended by a select bodyguard of the princes of his court. They were mounted on elegant ponies, and wore buttons of a brilliant red, said to be rubies of untold price. Straggling groups of men followed the imperial train, and then some thousands of riders closed the procession. Many eunuchs followed, carrying all kinds of things for the emperor's use. At the city gate the Tartar general

welcomed the emperor on bended knee. He then hurried forward to be at the Temple of Heaven to greet the emperor again on his knee. At each official *yamen* passed by the way, a man of rank knelt as the emperor approached, the streets being lined with soldiers. When in the temple, the emperor is assisted by the president of the board of ceremonies in writing prayers and burning them, to waft their desires to the skies. The emperor kneels and bows his head so many times to the ground during the ceremony, that the task is a very tiring one. The president of the board of ceremonies, especially if he is an old man, often gets so wearied with *kowtowing* that he is laid up for days. The emperor stayed over night in the temple, as more kowtowing had to be done on the following day. The procession on the homeward journey was very much a repetition of the one which conducted the emperor when he came out."

JAFFNA COLLEGE.

NEW interest has of late been awakened in behalf of Jaffna College in Ceylon, largely through the representations of the Misses Leitch. After seven years of faithful missionary work and careful observation of the various agencies at work in Ceylon, these ladies came to feel that ampler provision should be made for the Christian training of young men, not only for their own sake and for the best social and religious interests of Jaffna, but for the purpose of preparing young men for service as teachers in high schools and colleges in India proper.

It was believed that the college as originally constituted, while doing an admirable work and fairly furnished to realize its first intention, was not adequate to the larger service of which it was capable. Many young men, from lack of means to enjoy its advantages, were led to enter government institutions far from favorable to healthful religious impressions, and returned home at the close of study opposed, rather than friendly, to the gospel. On the other hand, the Christian young men educated in Jaffna College were in great demand as teachers at various points in India. To meet the enlarged demand at home and this new and quite unexpected call from India, especially among the high-caste population, it has seemed well to the Prudential Committee of the Board to favor the enlargement of the original plan. It is fitting that funds for this purpose should be secured in Great Britain, as whatever may be accomplished by the college, whether in Ceylon or in India, will be for the benefit of British subjects, while at the same time helpful to the great work of missions. On this account the Prudential Committee has assented to the plan of the Misses Leitch to spend some further time in Great Britain to secure the needed endowment. The very generous reception they have had there, and the hearty sympathy shown them by friends of missions connected with different denominations, and the generous responses made to their appeals, are the best promise of early success in their efforts. Already nearly one half of the £30,000 they hope to raise has been secured, including the gift of £4,000 from an American friend of the enterprise as they were on the eve of their return to England after a brief visit to their native land.

THE INTER-SEMINARY MISSIONARY ALLIANCE.

BY REV. H. N. BARNUM, D.D.

THIS Alliance, which is composed of members of evangelical theological seminaries who are engaged in the study of missionary problems, holds an annual convention in connection with one of the seminaries. The ninth annual meeting was held in the Park-street Congregational church in Boston, with the Methodist School of Theology in the Boston University, beginning Thursday, October 25, and closing Sunday, October 28. This meeting was considerably larger than any previous one. Thirty-four seminaries and one or two colleges, representing fourteen denominations, sent some five hundred delegates from ten different States. It was an intelligent assembly, and to look into the bright faces of so many earnest young men upon the threshold of the ministry was of itself an inspiration. Not all the seminaries gave full statistics, but there were reported two hundred and thirty-five members of mission bands, who had the missionary work definitely in view, and chiefly in the foreign field.

President Warren, of the Boston University, gave an address of cordial welcome. The first half-hour of each morning and afternoon session was set apart to devotional services. No addresses were made, but the time was occupied with the reading of the Scriptures, singing, and prayer. Some of the prayers were touchingly earnest. The evening sessions were devoted to addresses by distinguished clergymen — Drs. Herrick Johnson, A. J. Gordon, and Phillips Brooks, Mr. Joseph Cook, and others. A few addresses were made by returned missionaries and by secretaries, but the sessions by day were chiefly filled by the students themselves. Six papers, half an hour in length each, all of them good, and some of them of rare ability, were read, and each was followed by a half-hour's discussion of the theme. There were papers upon the Importance of Christian Colleges in Foreign Fields, the Evangelization of our Foreign Population, and the Crisis in Japan.

A paper upon Commerce and Missions showed what obstacles commerce has placed in the way of the evangelization of nations, how it has been helped by missionary enterprise, and how it may and does aid in sending the gospel abroad. The Sandwich Islands were once a peril to commerce. Their evangelization is said to have cost this country about \$1,200,000. The annual commerce of the islands with the United States is now said to be about \$5,500,000. The financial argument for missions is the very lowest, but any man who chooses to investigate the subject will find that there is no investment which brings so large pecuniary returns as foreign missions.

“What of the Seed that has Fallen on the Islands of the Sea?” was an admirable survey of missionary work among the islands, beginning with the evangelization of Great Britain, and bringing the review down to the present time. The paper showed careful research, was beautifully expressed, and would repay study, for the island world in its vast extent and its history is little understood by the dwellers on the continents.

The last paper read, “How far is it practicable for Seminaries and Colleges to

Support their own Missionaries?" gathered up the results of a large correspondence with different institutions. The paper, with the discussion which followed, showed that this scheme is receiving much favor. The plan as set forth in the paper, in its essential idea, is an admirable one, though some of the details may be found to be a little elaborate. It has been understood in some quarters that the plan was to send out independent missionaries, who should not be responsible to the denominational Boards. Such a scheme would work confusion in the missions. As set forth in the paper, however, the turning of the attention of the young men who are to be the leaders of thought toward the foreign missionary work during their course of study, and enlisting their interest in it by regular contributions for particular men of their own choice, to be commissioned and directed by one of the existing missionary societies, will be productive of good and only good.

The bringing together of so many young men from different seminaries and denominations and from different parts of the country for conference and prayer, and with the spirit which pervaded this meeting, must be a fruitful source of good results. To say nothing of its liberalizing tendency and the value of comparing the methods in use in different institutions for the study of questions pertaining to the world's evangelization and for promoting an interest in Christian work in all lands, there can be no doubt that the young men will carry to their seminaries some of the inspiration which they gained at this meeting. The fire kindled in Boston will burn on many a seminary altar during the coming year.

THE AMERICAN PULSE FELT BY A MISSIONARY PHYSICIAN.

BY REV. EDWARD CHESTER, M.D., OF INDIA.

[We heartily wish that there were room in the pages of the *Herald* for all the admirable addresses made by the missionaries who were present at the Annual Meeting of the Board at Cleveland. We can, however, give but one — that by Dr. Chester, of the Madura Mission, made at the last session Friday morning.]

I THANK God that I have had the privilege of attending this meeting, and I thank God that I have the privilege of giving you the thanks of the Madura Mission. I want to thank the Prudential Committee and the Secretaries for their constant kindness. They are careful in regard to the money they send us. Sometimes we would like more. They demand a careful use of that money, but again and again have we had instances of the greatest kindness in regard to expenditure. And I want here to-day to thank the Prudential Committee for the buildings which the Dindigul hospital and dispensary have. For twenty-three years the English government has furnished the entire means of the Dindigul hospital and dispensary, the surgical instruments, the native assistants, and all the medicines; and it was wise for the American Board to give the buildings so that we might hold them forever. I have not attended a meeting of my helpers, the native assistants and pastors, since I have been in Dindigul, — connected with the Madura Mission, and having a station of my own for these twenty-five years, — when the native helpers have not prayed for the American Board — "The Mother Society." You are remembered in the prayers of the native Christians all over the world.

On a very moderate calculation I have felt the pulses of five hundred thousand

persons before I came here to America, and I expect to go back on the thirteenth of October, hoping, if God will spare my life, to feel at least five hundred thousand more pulses. And I have had the pleasure of feeling the pulses of American churches and American Sunday-schools in these six months—the pulses of Methodist, Baptist, Congregational, Presbyterian, and Episcopal churches; and I am glad to say there is a more normal pulse upon the subject of foreign missions. Fifteen years ago I went to a city not a hundred miles from Portland, Maine, to see a Bible class of young ladies who for years had contributed to the support of a young man of the lowest caste of our native Christians in the schools and in the seminary—a young man who has been instrumental in doing a great work in establishing seven congregations among that particular caste. I arrived in that city Saturday afternoon, and feeling that I ought to improve the Sunday I inquired for the Congregational churches and ministers, and I went to one of those ministers. I worked for three quarters of an hour to persuade him that it was a good thing to have a talk on foreign missions. I was supported by his good mother. If it had not been for her help I would not have preached on foreign missions on that Sabbath.

That minister was a good man. I will tell you one thing that he said. I remember it well. He said: “I tell my people that if they want me to put roast beef in my sermons they must give me roast beef to eat.” The only trouble with the brother was that he had in his congregation six sea-captains, and he was afraid of those six sea-captains. I don’t know how the sea-captains are now, in these days of steamers, but in the days of sailing-vessels the sea-captains universally thought very little of foreign missions, and some men say now they are all a failure. Anyhow, he was afraid of those captains; but by the kind offices of his mother I obtained his consent to let me preach. “Well,” he said, “what are you going to talk about?” “Well,” I said, “that depends entirely on the state of the weather. If it is a good, bright, sunny day, and those sea-captains are there, I will pitch into them, you may be sure. But if it is a rainy day, and there is only the best part of your congregation there, I will preach the honey of the gospel of foreign missions, and give them all the comfort I possibly can.” Now I wish that brother was here. I would just like to shake hands with him.

I have found a great many delightful places in the home land. I have found, both in Congregational and Presbyterian churches, the missionary meetings full—not because a missionary was going to preach, but it was their custom. But I found one church of which I want to speak, because I believe it to be a sample of a great many. It was not a hundred miles from Boston. I went to that church because, fifteen years ago, their pastor, a man full of the Holy Spirit and full of foreign missions, persuaded his people to send to the Dindigul native church a beautiful communion service. I went there now to thank them personally for that communion service. They had no pastor, and one of the deacons told me after the evening service, after talking morning and evening, “This is the first real missionary talk we have had for fifteen years.” Now what does that indicate? It simply indicates that while there are some good pulses, there are a great many very poor pulses. And the pulse of that church indicated a state of collapse. It was just like the pulse you have in cholera.

And now I want to say a little on that subject. In a ten or fifteen minutes' address I must give a "saturated solution" of heathenism. And I will tell you in just a few words what the churches of America are doing, in the mind of a foreign missionary. I have stood in Benares, with its five thousand shrines; I have seen the masses going in and out of some of the principal temples in Benares, mad upon their idols, in and out, in and out of those temples, to make offerings to the gods, just as if it was some great feast day; yet it was so every day in the year. And I have stood in Madura city, where there is the largest temple, covering the greatest area, in the whole of India, and I have thought, as I have seen the masses of people, that the force that we have in our Madura Mission, and in the whole of India, is like a little child digging with its little wooden spade, as they do in so many of these sea-ports, a small hole on the beach, and then, with a little cup, trying to empty the water of the Atlantic into that hole. I tell you you do not begin to realize what heathenism is, or the work which rests upon the churches of America. No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions, and in the work of your own town.

Now I will close. I am a bit of a Presbyterian, and a bit of an Episcopalian, and a bit of a Friend, and I want to close with one thing as a Methodist. At the "love feast" in Ocean Grove there were six thousand in the auditorium, and it was impossible to pass the water and the bread; and so the leader of the meeting told them, in the place of that, after many other exercises, to just shake hands all around. Now you cannot do that, and I do not ask you to do that; but I would like to do just what that leader did — I would like to reach out my hand and say to every one of you, "Take this hand. I shake hands with you, each one. Brother, God bless you. Sister, God bless you." Remember the missionaries of all the missions, and the pastors, and the native Christians, and when you pray "Thy kingdom come," in the closet, or at the family altar, or in the church, think of the Saviour, that bleeding Saviour, saying to you, "I died for thee. What wilt thou do for me?" and before you rise from your knees say this: "Lord, not the least, but the most, I can do for thee."

REV. WILLIAM IRELAND, OF THE ZULU MISSION.

BY REV. DAVID ROOD.

In the death of Mr. Ireland,¹ which occurred in Boston, October 12, the Zulu Mission has lost one of its oldest, most devoted and useful laborers. Having been suffering from a complication of troubles, he recently came to this country in the hope that medical aid and rest would enable him to devote a few more years

¹ William Ireland, born near Oswestry, Shropshire, England, December 20, 1821; resided in Greenwich, Conn., and Quincy, Ill.; graduated Illinois College, 1845; Andover Seminary, 1848; ordained New Ipswich, N. H., September 22, 1848; married Jane Wilson, New Ipswich, September 28, 1848, who died January 25, 1862; embarked Boston, October 14, 1848; married Relief Oriana, daughter of Rev. Aldin Grout, Kenosha, Wis., June, 1864; died in Boston October 12, 1888.

to his loved work. He left his brave wife to labor among the Zulus till he should return. But God hath seen otherwise.

In looking over his life and work of forty years, we see that he has accomplished a great and good work, the influence of which will continue to bring blessings to the people in the future. During the first thirteen years of his life in Africa, he was stationed at Ifumi where he was permitted to see a community of Christian families gathered as fruits of his labors, who regarded him as their spiritual father, and who continued to go to him for counsel and guidance after he had been called to another station. He was appointed to take charge of the Boys' Seminary at Adams (Amanzimtote) in 1855, and for seventeen years devoted his heart and strength to its welfare, till his broken health did not allow him to bear longer the burden of so responsible a position. He, however, continued to aid in the work of the seminary in various ways, more especially in giving Bible instruction to the students in the theological department, in addition to the duties of treasurer of the mission. Mr. Ireland occupied a large place in the mission, and in the affections of the Zulus and of all who knew him. In his duties he was prompt, faithful, and conscientious; among his fellow-laborers and friends he was kind, sympathetic, and loving; in his family, gentle, warm, and affectionate. He evidently lived very near to God, and was much in communion with him, and the spiritual gifts which he received in his closet no doubt had much to do, may we not say more than all else, in securing blessings on his labors. His loss will be deeply felt by all connected with the Zulu Mission in its already crippled condition. Who is to take the place of Mr. Ireland and of the three or four other old missionaries who are disabled?

HOW TO BUILD A CHURCH.

BY REV. M. L. GORDON, D.D., KYOTO, JAPAN.

To put up a church building anywhere, adapted to the present and prospective needs of a congregation, is no easy task even under the most favorable conditions. To do the same work where a few believers stand over against a multitude of unbelievers and disbelievers is often exceedingly difficult, even where a Congregational Union or church erection Board may be appealed to for help. But what shall we say of the task when undertaken by a handful of believers just out of heathenism, who have to meet not only indifference or unorganized opposition, but a thoroughly organized heathen religion, jealous of every step of progress made by the Church of Christ, where no such society as a Congregational Union has been heard of.

This is a question that many small companies of Japanese Christians have met, and are still meeting, in a way that is intensely practical. The full story of their sacrifices could not be written. Instances where the little sum saved to support old age has been encroached upon for this purpose are not unfrequent. The *samurai* has parted with his father's sword; wives have sold their wedding dresses; the very clothes from their backs — to speak plainly, shirts — have within the past year been given for this purpose. I do not propose now to

enumerate such acts of sacrifice. I wish simply to tell how one little company has solved the problem. It may prove helpful, though I hardly expect to hear of any American churches following the example literally.

A few years ago a Kobe Christian was by the death of a parent called upon to return to his native city of Fukui, the city where Rev. Dr. Griffis, of the Shawmut Church, Boston, spent his first year in Japan. This man had been in the employ of an English merchant of Kobe, and it was his life that led his employer to say to me, as he said to others several years ago, "You missionaries are doing a good work; I have the evidence of it in my own house." The family in Fukui kept a bathhouse, but when it became known—and he took care to have it become known—that he was a Christian, the people cut the bathhouse dead at once. It did die and no mistake, but a Bible store and preaching place rose in its stead, and for years it has been known in Fukui and all through Echizen as a place where Bibles and various Christian books could be bought. It was a light shining in a dark place.

Nearly a year ago this man, Matsuma, returned to his old employer in Kobe. There being no purchaser for his house he gave it to the Christians, who numbered about twelve. They accepted it, intending to give at least a half back to him when a sale should be made. It was recently sold, but he refused to receive back a single cent of it. That is item number one. Number two is like unto it. A person who is not yet regarded as a believer, and not baptized, has also given a house and lot to the church. This house being large, a part of it has been sold and the remainder has been, by means of the money obtained for Matsuma's house and quite a little sum raised by the Christians themselves, made over into what is reported to be a very comfortable church building which is to be used from this month onward.

What is more and better, the Lord is building there a spiritual temple. As a result of the work of one of our vernacular theological students during the summer vacation, Pastor Hori, of Nagahama, recently baptized sixteen persons in that old city of the blessed well, Fukui.

Letters from the Missions.

Marathi Mission.

THREATENED FAMINE.

MR. HENRY FAIRBANK writes from Wadale:—

"This season has been almost without any rain, and all the people have suffered much. During the past month some of the poor have lived on half-rations. It is very hard to see them suffer. During the last week, however, rain has fallen to some extent, and the hopes of the people are accordingly much brighter.

"The scarcity of food has seriously interfered with our schools. Some of

them are reduced to less than half of what they ought to be and would have been, had there been rain. The fathers and mothers of the children in our schools during the rainy season live largely by gathering the grass that grows readily in the cultivated fields, and selling it.

"This season there has been no grass to get. Consequently many families have migrated for the time being to regions where there was work to do. This of course has taken away many children from our schools. I have just heard

of one school, at Bhende. In June there was some twenty-five names on the roll. Now there is not a scholar, and the teacher is assured by the villagers that he had better leave, as very soon he will be the only man remaining in the town. The prospect of rain will help all this, and we hope our schools will soon be as flourishing as ever."

VISIT OF THE GOVERNOR OF BOMBAY
TO AHMEDNAGAR.

Dr. Bissell, of Ahmednagar, writes:—
"The governor of Bombay, Lord Reay, has visited Ahmednagar this week; and he came into our schools and chapel showing the most marked interest in our work. He made a short address to our native agents and other Christians assembled to meet him in the chapel, and also to the students of the High School. He urged the Christians to be of good courage, and work faithfully for the Master—that great results were not generally achieved by short, impulsive efforts, but by patient and long-continued labors. He urged them to continued effort, remembering the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days.' Seeing one of our Bible readers, an old man who had been forty years in the service, he said, 'I should like to take that man's hand,' and he did so.

"The question what can be done for the relief of the people, in view of the long-continued drought, was also discussed with the collector. And it is satisfactory to know that the attention of government is directed to this subject, if action is needed. But relief in some measure has come this week by the copious rains that have fallen in many parts of the district. Although the rain is late, the people will sow, and if we have another fall of rain in November, we may hope that famine will be averted.

"Immediately after his departure, His Excellency telegraphed back to the collector as follows: 'Will the American mission take charge of one hundred and twenty Christian slaves landed at Aden?'

This seemed to us a large question, but when the particulars are learned, we may be able to answer it. At present we offered our assistance in looking after the boys and girls among them, those not over twenty years of age. Mr. Winsor could perhaps take some more at Sirur, and others could be provided for here in Nagar, government meeting all expenses. As yet we have no further news beyond that contained in the telegram."

Ceylon Mission.

THE ATTRACTIONS OF HEATHENISM.

MR. SMITH, of Tillipally, writes September 22:—

"During the July moon we held a great many moonlight meetings, I myself attending a series of eight meetings on as many successive evenings in the Erarly district. These meetings were largely and constantly attended by adult heathen and non-Christians, meaning by that term those who publicly avow their disbelief in Hinduism, though they do not come out as Christians. Several of this class seemed impressed and at times almost persuaded, but not one of them came out decidedly during the meetings, though two or three are continuing to attend our meetings more constantly than ever before. The meetings in other parts of the station have been kept up as usual; but though the special interest can hardly be said to have abated, it has not increased as we had hoped it might or would.

"During the month of August we had to contend with the attractions of the great annual festival of the Mavittapuram temple. The spectacular worship, if worship it can be called, of these great festivals has a great and very natural fascination for the average Hindu. It appeals to the eye and the ear, and gilds with the sanctity of a religious act the indulgence of lust even. Our own little ones are delighted with the music and the fireworks and the gorgeous pageant of the *cavidy*, or carrying of a decorated arch laden with votive offerings: and when I told our little boy that I did not enjoy

looking at it because it was all for the worship of idols, he wanted to know 'why we could not have Christian cavadies.' I think there is a real lack in this respect in the church and social life of our native Christians. They, especially the young people and the children, need more Christian holidays which may be celebrated, not merely in our Western fashion, but in a way congenial and attractive to themselves. The great difference between their social customs and ours makes it difficult to develop that feature of church fellowship which means so much to our home churches.

"A church sociable is a thing unknown, and apparently unknowable, to Asiatic Christians, and this not so much from what remains of caste feeling (for our Christians can eat together, the men and women apart, at our great annual meetings) as from the impracticability of bringing the sexes together for social intercourse. Where for ages the custom of entire separation has been carried to such an extreme, opportunity inevitably comes to mean license, and the ancient hereditary customs cannot be suddenly given up or seriously modified without great danger. Christianity has triumphed over such customs in other races and will do it in due time here; but we need to be patient and let the gospel leaven work in its own divinely appointed way till it shall leaven the whole lump of heathen heredity and environment."

AN OPPOSER CONVERTED.

The native pastor at Tillipally, Mr. Christmas, sends the following report:—

"The whole church is active in humiliation and prayer before God for the outpouring of the Holy Spirit, confessing their sins at the meetings that are carried on every morning, keeping up several special meetings both in the church and in villages near the station, for the purpose of strengthening their faith, and laboring among their neighbors. This is something like a revival of religion.

"A case of interest worthy of men-

tion is the conversion of a young man who was received into our church on Sunday morning, the fifteenth instant, on profession of faith. This young man is a native of the island of Velany, belonging to a rigid heathen family, quite abstinent from flesh-eating. He was a leading member of the Anti-Christ Society formed some time ago for printing and circulating tracts against the Christian religion. One day in March last, he, in company with some of his comrades, attended a meeting held at Nellore by Rev. Mr. Grubb, one of the English Church missionaries, with a view of disturbing the meeting by putting questions on some subjects. While at the meeting his attention was drawn to the general calmness and stillness of the whole congregation at the time of their worship, and the thought was strongly impressed on his mind that unless God were present there could not be such a scene of solemnity. He remembered at the same time the disorders and irregularities of their own assemblies, when the heathen come together for their religious worship. From that day he began to search after the truth of Christianity, and he is wonderfully convinced of its truth, and has now become a sincere and a devoted Christian, in spite of all the entreaties of his friends, to their utter despair and disappointment. In consequence of his conversion, his parents have now entirely forsaken him, and the lad is now in the industrial department of our Training Institution. This fact is now spoken all over Jaffna as a matter of great interest in all Christian churches of Jaffna, to the praise of God."

North China Mission.

LIN CHING.

MR. PERKINS reports that Lin Ching bids fair to prove a very satisfactory place as a mission station. Though only fifty miles from Pang Chuang, there are thousands upon thousands between the two places who have either never seen a for-

eigner, or who have no idea of the purpose for which missionaries are there. A suitable lot of land has been purchased at Lin Ching, and the outlook is hopeful. Mr. Perkins speaks of "the almost entire earthliness of the native mind, and its contentedness with a peaceable and industrious existence. The Chinaman does have one, and only one, belief about the future: 'The better we do here the better for us there, if there is a there.' This too scanty creed very generally satisfies the shriveled mind, and thus expediency becomes the highest standard, and of this every man is his own judge. Before any one resolves to perfect himself in materialism and agnosticism let him visit China and see these twin systems in their perfection. He will find a narcotized nation. Neither have they any remedy for the deep paralysis. Hope and the courage of hope have run out through the gaps of unbelief, and nothing but the positive revelation of Christianity can build up those gaps. Here is our great work, and this work we believe Christianity is silently doing.

"We in this new station have certainly every reason for gratitude that our preaching is received not only without opposition, but with evident interest. Again and again I have been assured by several in the audience that they believed what I said to be true, and this with every appearance of sincerity. Several inquirers are reading our books with fair diligence, and there is some demand for them among the scholars who seem desirous of ascertaining what this 'new way' may be. Alas that it should be new! It is with shame that we say to them that we preach to them the way of Him who gave it to his disciples eighteen hundred years ago."

Shansi Mission.

IMPRESSIONS PRODUCED.

MR. PRICE writes from Tai-ku, August 24, in reference to the work done in the village of Li Man Chuang, where he had spent the summer months with his family. He refers specially to the impressions produced by aid given to the sick and

suffering, reporting some cases in which he had been able, by divine aid, to render effective services in the curing of ailments. He says:—

"During the summer a large number of people have heard the Word of life. Special daily services were held for several weeks, and often there were more than twenty-five present, and on Sunday the average attendance has been fair. We closed our gates on Sunday and kept them locked until service time, sending away those who came to see and to visit. Some were offended, but the people now understand that Sunday is a holy day in practice as well as in theory. Friends have been made by the treatment of simple diseases. In some cases the result has been remarkable.

"In the village of Li Man there seems to be no opposition to us. The people who opposed our coming on the ground that we would deceive the people have caused us no trouble, and some of the higher classes have been in to visit us. The number of women callers has far exceeded the number of men; there is not a day passes without calls from women.

"Among the more direct results I notice that a number of people have said they believed the doctrine and have put away their idols. There are some who really believe that the doctrine is true, but they have not the courage to come out and confess the Saviour. The belief of the heart unto righteousness and confession of the mouth unto salvation is the next step for them, which only the powerful work of the Holy Spirit can effect for them."

Japan Mission.

THE DOSHISHA. — THE NEW YEAR.

DR. LEARNED writes from Kyoto, September 26, of the opening of the fall term of the Doshisha:—

"Our new school year has opened with a crowd of students. In spite of the new buildings we are much overcrowded, and we should be quite overwhelmed with

students if we had not made a strict resolution not to admit another student into the new class this year. As it is, our dormitories are overfull, and we have only fourteen recitation-rooms for nineteen teachers. In the theological departments the number is 80 or 81; in the academic department about 410; in the preparatory department, 208, making in all 700 students. It is a fine sight to see the chapel congregation on Sunday when both sexes unite, the 700 young men and 180 young women, the latter occupying the gallery, and the former the body of the house, and filling it so full that the teachers, who fain would sit in the congregation, are forced to take their official seats on the platform in order to leave room for students. And it is all the pleasanter a sight when one remembers that the attendance is all voluntary.

“The growth of the school has been so rapid during the past two years that we are like a boy who is outgrowing all his clothes. We are somewhat embarrassed by our own prosperity, but we do not intend to complain of it, and it is a great advantage to have so many applicants that we can choose among them. It will be remembered that of these more than 600 students in the academic and preparatory departments, all pay their own way, except the few who are employed by the school. They pay the ordinary rates of tuition prevailing in such schools in the country; that is, one dollar a month, and a small fee for incidentals.

“Of the 80 (or 81) theological students, only 12 are in the English-speaking department; that is, are graduates of the academic course. We have not yet solved the problem of getting our academic students interested in studying theology, but it is something to have a new class of five enter the theological department.

“A new feature of our work this year is the special vernacular students, who are admitted for a course of two years in selected biblical and theological studies,

reciting with the regular students in those classes. This is intended especially for men already in evangelistic work, who wish to have some systematic instruction in their branches without going through a full course. There are about a dozen of them now in the school.”

We learn from other reports that nearly one half of the 160 new students in the academical department are professing Christians.

Northern Japan Mission.

NAGAOKA.—A PETITION FOR PRAYERS.

MR. NEWELL has returned to Nagaoka, though greatly needed at Niigata, because no missionary family could be found for this promising place. He writes September 26:—

“The school opens with very bright prospects: over one hundred and fifty students already enrolled as against less than one hundred a year ago, and promises of a still greater increase.

“On my return I received a welcome as pleasant as it was unexpected. Drawn up in military line on the bank above the river wharf were all the students, while at the wharf were the teachers and a little group of the Christians coming with greetings. That evening the teachers invited me to a very nice dinner, which although wholly a chopstick affair, was most elegantly served in twelve courses. Twelve seems like a good many, but when you are eating with two sticks it is really none too many!

“After dinner, while discussing the year's work and making plans, I said it was Thursday night, and I had much to do to get settled in my house, and begged to be excused from school duties till Monday. The request was granted as far as teaching duties were concerned, but they said the boys had sent in a special request that the chapel exercises should begin the next morning, and that I should speak to them, and they would be much disappointed if I did not meet them. The idea of their petitioning for religious services to begin at once was a new one to

me, and made me ashamed of having asked a postponement. So when I went to the school next morning, I found nearly one hundred and forty, including five teachers, crowded into that little room that seats only about one hundred. Many of them had Bibles and all showed an earnestness and enthusiasm that would be an inspiration to any teacher. And I could not help thinking with a strange wonder of the remarkable change in sentiment towards Christianity which had come over the school from the time when I first spoke in that same room eight months before to a little handful of eighteen.

“On Sunday I was glad to be able to speak once more to our little church, and at the close of the service baptized one young man who had come twenty miles for that sole purpose, and who immediately returned home, the only Christian in his city. Next Sabbath four or five new candidates are to be received, one of them a student of our school.”

Mission to Northern Mexico.

CONTINUED GROWTH.

MR. CASE, of Parral, reports that he spent the month of June in Zaragoza, receiving four new members to the church. Others are candidates for admission. The chapel has been furnished with comfortable seats, and the outlook at Zaragoza is encouraging. Of other places Mr. Case writes:—

“Accompanied by one of the believers, I made the trip over a mountainous country to San Felipe, an old Indian town ten leagues distant. Permission was obtained to hold a meeting in the public schoolroom, which is an apartment in the rear of and pertaining to the Romish chapel. The village president attended, bringing his wife and children. The schoolmaster sat near me at the table, and frequently expressed audibly his assent to the Scripture reading and the comments thereon. As dwellers in San Felipe, their attention was attracted when I read of Philip’s inter-

view with the Ethiopian. The way was thus opened to the fifty-third chapter of Isaiah, from which I preached to them Jesus.

“A new point, Las Cueras, only fifteen miles southeast from Parral, is now opening most encouragingly. It is an agricultural village of six hundred to eight hundred people. What makes the prospect especially bright for gospel work is that there is no resident priest. One of our most influential members in Parral was formerly from that place, and by occasional visits has done much to interest his friends in our doctrines. Last May our whole station force passed three days there. Considerable excitement was aroused by our coming. The large parlor of a local judge was secured, and at our first meeting a crowd gathered. The baby-organ and plenty of singing afforded entertainment of a new kind for them. The attendance increased with each evening, and a number seemed to be strongly impressed with the truth which was presented. The municipal president not only attended every meeting, but used his influence to bring others.

“At my visit, August 16, eight men, all heads of families, united in a plea that regular evangelical services be established in their town, the president just alluded to acting as spokesman, and said they would provide their own place of meeting and furnish it; that they would ask nothing from us except religious instruction. So earnest was the feeling manifested, and so clear the call, that I have arranged to visit them every week, when not necessarily absent from Parral in other directions. I hope that before many months have elapsed you may hear that this movement has developed into a new church.

“In Parral the department of our work which seems to be making the most progress just now is the Girls’ School. Miss Prescott has direct charge one half the time. One by one she has introduced improvements which have already greatly advanced the grade of the school.”

East Central African Mission.

THE EXPEDITION TO THE GAZA COUNTRY.

THE following letter has been received from Mr. Bates, dated Buzi River, East Africa, July 30, reporting the success of the messengers sent forward to the royal kraal of Gungunyau. It will be understood that Messrs. Wilder and Bates remained on the coast till their messengers could return. Mr. Bates says:—

“The attitude of the Portuguese, the unwillingness of the natives to act as carriers, the fear of the king to give audience to any white men,—he calls the Portuguese women,—made things look very unfavorable to our mission. So many gold seekers have been looking towards this ‘land of Ophir’ that no whites have been admitted to an audience the last year or more, and all prophesied that we would have no better success. Those whose success was noticed in the *Herald* about a year ago were summarily driven from the country. We have now been six weeks trying to gain a hearing, and at last have been successful. The way is now open, the king has sent word that he will be glad to see us and has sent men to guide us to his kraal. The enforced stay near the coast has enabled us to determine many things about the language, and Mr. Wilder finds that although of a different race from the Zulus, yet wherever we have been the great majority of the people speak the Zulu language. This is especially true among the younger people. We do not refer here to Chiloan, Sofala, and other places under control of Portugal, yet even in those places we daily came in contact with those who were familiar with the Zulu.

“It seems to be the policy of the king to enforce the teaching of Zulu throughout his dominions, and thus the number of Zulu speakers is yearly increasing. There are two other great languages, the Isi Senji spoken from the Sabi to the Buzi, and the Isi Nhlwenga, from south of the Sabi. This Mr. Wilder thinks is probably the Sheitswa of Mr. Ousley. There are a few minor languages, and north of the Buzi and Punge to the Zambezi the Senna language is spoken by a tributary nation

who only occasionally speak the Zulu. The Isi Nhlwenga is closely allied to the Zulu.”

THE KINGDOM OF GUNGUNYANU

“Practically extends from the Zambezi to the Limpopo, and from the sea to Matabele Land. The centres of the pure Zulu-speaking population are at the king’s about the headwaters of the Buzi, and at Baleni on the Limpopo, not very far from Delagoa Bay. So far as we have come in contact with the natives outside of Portuguese influence we find them very cordial and eager to have missionaries among them. We have no definite idea as yet about the population of the kingdom, but if we can judge by that along the Buzi it is very great. The banks here are one continuous garden, with villages every few rods, but not extending far into the plain. The soil is very rich and would support an immense population. Although we have been for six weeks in what is called the unhealthy portion of the country we have so far escaped any touch of fever. Two of our boys who started to carry our message to the king have been troubled somewhat. We have tried to be very careful, taking particular care to get good water to drink, etc., boiling the water if of doubtful character.

“The three Natal boys we have with us, men they should be called, are very much in earnest. Although two have been sick, yet they are not discouraged, but are willing and ready to do all they can for the success of the mission. They are willing to stay here alone, if it should seem best, until the Prudential Committee decides as to the establishment of the mission here or extension of mission work in this direction.”

Eastern Turkey Mission.

VAN. — EAGER LISTENERS.

DR. RAYNOLDS, of Van, who has greatly needed help in his work, and is sorely tried that reinforcements do not come, writes as follows:—

“I have never before had so many oppor-

tunities for personal conversation at my room, and nearly every evening I have been able to call at some house, always finding a pleasant reception. Besides this an unexpected opening has occurred. At the beginning of vacation I called at the house of a brother, who lives near a local business centre a mile or more from my house, in hope of meeting a few neighbors. To my surprise over twenty came in, and after spending an hour in reading, talking, and prayer, a desire was expressed for a daily meeting. I suggested a Bible class as the more desirable form to give to the gathering, and promised to meet them every evening during the vacation at least. This business made it difficult to come in Saturday evening, but for other evenings of the week it has kept up with an attendance of from ten to fifteen, and with increasing interest. The members are desirous that it should be made a permanent institution, and it seems sufficiently promising to warrant the effort. But while the spirit is willing the flesh has its limitations. Can I carry this additional burden? I cannot persuade myself that I ought to refuse it, and yet, if help of some kind does not come, I fear I shall not be able to endure the strain."

Western Turkey Mission.

EMIGRATION OBSTRUCTED. — THE POPE'S ENCYCLICAL.

MR. H. S. BARNUM, of Constantinople, writes: —

"The Turkish government is bound to stop the Armenian emigration to America. Several parties have been arrested and turned back. In the last party was one man who has already spent several years in America, and who sent money in advance for the purchase of land at Fresno City, California. He was accompanied by his family, and had with him the family of a friend who is already in America. There were two other families in the party, and no one of them came ashore at Constantinople; but at the Dardanelles, government officials boarded the French

steamer by which they had taken passage direct to Marseilles, and took them all into custody. They were brought back to the capital, imprisoned here for a night, and then all put on board a steamer and sent back under police supervision to Bitlis. The government is acting in accordance with a request from the Armenian patriarchate. These Bitlis families were all Protestants, but among those recently turned back have been several parties of Gregorian Armenians. The action of the government seems harsh, but is really a kindness to such as go without money or a knowledge of the English language.

"The Pope's encyclical to the Armenian Catholics created quite a breeze in the Gregorian Armenian community. His Holiness urged the Catholic Armenians, and especially their ecclesiastics, to labor to bring their nation into the true Church, assuring them that he stood with open arms waiting to receive them. To make the way easier, he mentioned several instances in the history of the Armenian church where their ecclesiastics professed themselves ready to acknowledge the supremacy of Rome.

"The encyclical had no sooner been published than the whole Armenian press began to send out replies. Some were courteous, others violent, but all emphatic in rejecting the Pope's advances. Perhaps the best reply was that written by Melchisedek, recently Archbishop of Smyrna. He says in the most positive way that the only head acknowledged by the Gregorian church is Christ. 'Do you invite us,' he asks, 'from Christ to Peter? Why should we leave the Master and serve the disciple? Or do you invite us from Bartholomew to Peter? [Bartholomew is looked up to as the apostle who labored for Armenians.] When the apostles were all equal, why should we leave one for another?'

"The Censorship of the press sent to the Armenian papers an order forbidding them to publish anything more on the encyclical, but they were not permitted to publish the fact that such an order had been received. So the articles suddenly ceased."

CÆSAREA FIELD.

Dr. Farnsworth, of Cæsarea, writes September 8, as he was about to start on a missionary journey to occupy some six weeks, reporting a tour which he had just completed through the northern portions of his district, during which he was absent some sixteen days. Of this journey he says:—

“It was undertaken more especially to see girls who are candidates for the boarding school. The trip proved to be a very pleasant, and we hope in every regard a prosperous, one. We visited seven out-stations, and accepted conditionally, subject to the approval of the trustees of the school, twelve girls. The desire of parents to send their girls, as shown both by the tears of those whose girls we felt constrained to refuse as well as by the efforts that those whose girls were accepted were ready to make for their support, indicate a most encouraging growth of sentiment in favor of female education and of this particular school. At every place visited girls from the school have done good service as teachers, to say nothing of their work in some cases as evangelists.”

MARSOVAN. — THE CENTRAL UNION

A letter received from Mr. Riggs, dated Marsovan, September 25, gives the details of his arrest at Bafra, to which we alluded editorially in our last issue. The facts are substantially as before stated. Mr. Riggs says that in all his extensive travels for the nineteen years past, only once had he been asked to show his *teskere*, or traveling license, but the fact that he happened to be without one at this time was made the occasion of his arrest and detention. The American *Chargé d'affaires* at Constantinople acted promptly in the matter, and rendered all the aid possible; but officials at Bafra and Samsoun put all possible obstructions in the way. It was evidently the purpose to crush out evangelical belief in that region. The faithful preacher at Fatsa, near

Ordoo, was arrested and thrown into the common prison, where he was kept for twenty-seven days, and was only released on the certificate of a physician. The bitter opposition roused shows that the preaching of the gospel has taken deep hold. Of other matters Mr. Riggs writes:—

“I must add a word in regard to the meeting of the Central Evangelical (ecclesiastical) Union, which closed its sessions at about midnight last night. Its sessions began last week Monday morning, and lasted all through the week and the Monday following. The churches and congregations in the Cæsarea, Sivas, and Marsovan fields were fairly well represented, though only one installed pastor represented his own church. The meetings were full of interest and were conducted in a spirit of Christian love and harmony which was exceedingly refreshing. No ripple of jealousy between natives and missionaries disturbed the sessions, and the devotional exercises were marked by a deep and earnest spirit. The practical work accomplished was very valuable, especially as there has been an interval of four years since the last regular meeting of this important body. They removed several old snags which had been sadly interfering with proper church growth. They gave licenses to preach to a promising group of thirteen young men, most of them recent graduates of our theological seminary, and all of them actually engaged in evangelistic work.

“Our college has opened its session with very hopeful signs. We have dropped out a number of the less desirable pupils, with perhaps a minimum of friction and dissatisfaction, and in place of them and the ten who graduated in July, we have received about forty new pupils who seem to be in general very promising material. The number of pupils is already up to what it was last year and will probably soon be considerably greater, as the tardy ones get back. The moral and spiritual tone of the college gives us encouragement.”

Notes from the Wide Field.

AFRICA.

CARDINAL LAVIGERIE ON ISLAM AND THE SLAVE-TRADE. — However inadequate or amusing the measures proposed by Mgr. Lavigerie, the Roman Catholic missionary to Africa, for the suppression of the slave-trade, he has done good service in arousing the attention of Europeans to its present atrocities. Anti-slavery societies are forming and money is being freely contributed to them. Another indirect service has been done by the agitation of the subject in drawing out statements as to the actual working of Islam in Africa. After a conference addressed at Brussels by Mgr. Lavigerie, the Turkish Minister, Caratheorody Effendi, took occasion to protest against that part of the cardinal's discourse in which he imputed the horrors of the slave-trade not merely to Mohammedans but to Mohammedanism itself. "All the teaching of Mohammed," says the Effendi, "is contained in these words: 'The worst of men is he who sells men.'"

But Mgr. Lavigerie, who has been for thirty years in constant intercourse with Mohammedans, replies as follows, as reported in *L'Afrique*: —

"1st. I do not know in Africa a single Mohammedan state, great or small, the sovereign of which does not permit and more often himself practise upon his own subjects, and in ways of the most barbarous atrocity, the hunting and sale of slaves.

"2d. Throughout all Africa it is only Mohammedans who organize and conduct the bands who ravage it by slave-raids and by the sale of slaves.

"3d. I do not know in the region where the slave-trade is prohibited by severe laws, imposed by Christian powers, a single Mohammedan who does not advocate slavery on principle, declaring himself ready to buy or sell black slaves.

"4th. I know personally in Asiatic Turkey and in the provinces of Africa which belong to the Ottoman Empire, a large number of places where the sale of slaves and the passage of their sad caravans take place with the complicity of the Turkish authorities.

"5th. Never, to my knowledge, has any *mufti*, teacher, or other reader or interpreter of the Koran protested, either in Africa or in the other regions referred to, against this infamous traffic; on the contrary, in their conversation they recognize it all as authorized by the Koran for true believers as regards infidels.

"6th. Never, to my knowledge, has any *cadi*, or Mohammedan judge (who must judge only according to the laws of the Koran and the authorized commentaries), pronounced a judgment which implied the condemnation of slavery; on the contrary, they have professed in this matter the same opinions as the teachers."

Do not these statements throw a strong light upon the recent advocacy of Islam as a better civilization than Christianity for Africa? The slave-hunt with all its horrors, the slave-caravan with its long trains of suffering or dying wretches, the slave-market where body and soul are bartered away, these are the work of Islam for Africa.

THE GERMANS ON THE EAST COAST. — The American newspapers have not furnished many details of the serious difficulties encountered by the German colonists on the East coast. There has been fighting of a most vigorous character, and several German officials have been slain. Dr. Handmeyer and Herr Baumann, after having been chained and stripped and flogged by the insurgents, and made to work as slaves, have arrived at Zanzibar. But the latest tidings indicate that a peaceful settlement is probable. In this connection we may refer to the number of German stations actually established within the so-called "sphere of influence" of Germany on the East coast. The first station, founded in 1884, was Simaberg, in the heart of Usagara.

about one hundred and sixty miles from the coast. Here substantial buildings were erected, plantations put under cultivation, having cattle and gardens, and raising tobacco and cotton. In 1886 Korogwe, in Usambara, was made a station. Three stations were established in the Khutu country, southeast of Usagara, in 1885. In the regions northeast, toward Cape Guardafui, the German claim seems to have been abandoned. Two years ago a station was established about one hundred miles up the river Wami, where about forty work-people were employed and fifty acres were under cultivation, producing mace, cotton, beans, bananas, etc. The exact number of stations which have been begun is not given, but the recent complications have, certainly for a time, ruined nearly all of them. The efforts to bring in civilization and industry have so far proved abortive, yet it may be that some settlement with the natives can be made by which their bitter hostility can be averted.

SLAVE-TRADE NEAR LAKE TANGANYIKA.—A recent letter from an English missionary at Kibanga on Lake Tanganyika gives the following details of what is now going on. We translate from *L'Afrique* :—

“Toward noon we began to see upon the hills which surround our station the negroes running toward us. The first who arrived said that a half-breed chief, east of Tanganyika, was coming to lay waste the country. In fact, at three o'clock we saw at a distance a troop of half-breeds and of negroes on the heights this side the river Louvou, which bounds our station. These were the soldiers of Mohammed, who came to make their raid, as they have done in all the country around us. From our hill we could see them seize the fowls, pull up the vegetables, and steal the boxes which the poor inhabitants could not carry away in their precipitate flight. A lieutenant of Mohammed brought to the missionaries the explanation that the Sultan of Zanzibar had given orders not to rob the white men, and he avowed having sacked Rouando at the north, Manyerua, Unyabemba, etc. Then at night one could see the villages everywhere in flames, the people saving themselves on the lake and the brigands going away with the women and children in long files. A poor old woman, who was being led into captivity, caught hold of the clothing of a missionary and entreated him to save her, but she was hauled off like a beast of burden, the rope around her neck. Another one, unwilling to go, received a blow from a pistol which mortally wounded her. These expeditions are the spectacle seen around the mission stations, and there, where yesterday the missionaries went forth to carry instruction and consolation, reigns now the silence of a desert.”

The same mournful story may be told of the Scottish missionary stations on Lake Nyasa. Two Scottish missionary societies are calling the attention of the British government to these outrages. These are the civilizing and beneficent deeds now done by the followers of Islam in Africa!

SCOTCH FREE CHURCH MISSION AMONG THE ZULUS.—Rev. James Scott, of Impolweni, Natal, writes to the *Free Church Monthly* in reference to an interesting work among the Dutch Boers, and extending to the Zulus in the northern portion of Natal about Greytown. Most of the Boers belong to the Dutch Reformed Church, and while they have attended outwardly to Christian ordinances, they have heretofore cared little for the native population. Three years ago a religious awakening began among these Boers, and the genuineness of this interest was shown by their desire to reach the Zulus, whom they had regarded as little better than animals. There are now fifteen preaching places where the gospel is proclaimed, and which Mr. Scott says are simply the farmhouses of the Boers. He speaks of seeing eighty Boers and three or four hundred Zulus gather together for worship. The Zulus come from kraals and villages, both old and young, some clothed, but most of them heathen in their blankets. Over one hundred in Greytown have been formed into a native church in connection with the

Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the Zulu warrior who, in 1836, at the signal from Dingaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and is a member of the Christian church and listens gladly to his son as he preaches the gospel of peace.

BECHUANA MISSION. — *The London Missionary Chronicle* reports that the work among the Bechuana tribes is encouraging, and that wonderful things have been accomplished within twenty years. The native chief at Shoshong, Khame, is doing his best to suppress witchcraft and native dances, though these customs are kept up privately. The chief prohibits the manufacture of Kafir beer and will not allow the white men to bring in liquor. He has just expelled two white men from his country for endeavoring to introduce the wretched brandy in which they trade. Christian life at Shoshong is said to be very active. On Sunday, after the morning service, ten or twelve men in various parts of the town are to be seen expounding the Scriptures. Others go off to the neighboring villages. A writer in the *Chronicle* reports that a wagon with oxen bought by the church at Shoshong is sent off on an itinerary trip. The members of the church not only contribute the food for the two evangelists that are thus sent out, but lest they should suffer by reason of their absence, a committee is appointed to see that their gardens are dug up and prepared to receive seed. In Matabele Land there is still the deepest heathenism. Military discipline prevents any public manifestation of interest in Christian faith. The king is despotic, and not until his authority wanes is there much prospect of a general turning to Christianity.

MADAGASCAR.

THE MISSIONARY CONFERENCE. — While the great missionary conference was in session in London in June last, the Christians of Madagascar, who had been greatly interested in the proposed assembly, arranged a series of meetings to be held in their churches for the purpose of stimulating missionary zeal. A meeting anticipatory for special prayer for a blessing on the conference, held on Monday, June 4, in the Memorial Church, was densely crowded. On Saturday, June 9, the day of the opening of the conference in London, and on Tuesday, June 19, the closing day, immense congregations gathered, with addresses on the work of missions. It is an impressive fact that such a response to the great missionary conference was witnessed in a land so recently filled with idolatry.

REVIVAL OF IDOLATRY. — In close connection with the above statement we must report an attempt on the southeast coast of Madagascar to return to the ancient heathenism. Rev. Mr. Shaw, of the London Society, had agreed with the people of Anosy to build a church where they might meet when he visited them, instead of standing under a tree. They had commenced the structure when, to Mr. Shaw's amazement, he found that they had purchased a pair of gods as village protectors. These images were about three feet six inches high, very rough and hideous. It was a most unexpected outbreak of heathenism, and when the governor learned that the idols had been set up, an act contrary to law, he had them taken down, and after being exposed to view in the courtyard of his house for a time, they were taken back to the village and were publicly burned.

POLYNESIA.

THE LOYALTY ISLANDS. — Rev. Mr. Jones, who has been driven from Maré, one of the Loyalty Islands, gives an account of the missionary work accomplished in that group through the London Missionary Society. The three principal islands are

Maré, Lifu, and Uvea, having altogether a population of about 12,000. The inhabitants were among the most degraded in the whole Pacific—untamed savages and most ferocious cannibals. Samoan evangelists were landed there in 1841, but not until 1850 were there any tokens of success. Then the people on the west side of the island of Maré suddenly embraced the gospel, while on the east side war and cannibalism raged for many years. The European missionaries arrived in 1854, and good progress was made in the propagation of the gospel throughout the group. But in 1864 the French took possession of the group and kept the islands in continual ferment, the people being in terror lest the French men-of-war should destroy them. The priests, who were never able to do anything without the secular arm, have sought to overthrow Protestantism. They have steadily interfered with the work, but they have not been able to destroy the Protestant faith and the love for the Bible. As we have before reported, Mr. Jones, the only English missionary on the island, was expelled from Maré on the ninth of December last, the French authorities giving him only a half-hour's notice before compelling him to depart from the station where he had labored for thirty-four years. Nevertheless the hope is cherished that the Protestant churches in the island will prove themselves equal to the task of self-government and self-support. Mr. Jones thus sums up in the *Chronicle* the work done by the London Missionary Society in the Loyalty group:—

“The whole of the people, who so lately were wild and savage cannibals, have embraced Christianity, no trace of heathenism being left. There are more than three thousand church members. The churches are self-supporting, and contribute largely to the spread of the gospel to regions beyond. Almost all the Protestant natives can read and write. The Scriptures are nearly all translated into the Lifu and Maréan languages, and the New Testament and Psalms and other portions into the Iaian. There is now only one missionary of the Society remaining on the group, but there are about forty native pastors.”

THE SOCIETY ISLANDS.—*The Chronicle of the London Society* reports that desolation reigns on the principal islands of the Society group. The French have sought to bring the islands under their flag, and an intense hatred has been developed in the minds of the natives against the foreigners who have bombarded their villages and destroyed their houses. The missionary seeks to restrain the wrath of the natives, which manifests itself by the attempt of some small bands to fight against the French men-of-war. Such resistance is folly, but it is most natural. The sway of the French in Polynesia is disastrous not merely to missions, but to the welfare of the people.

NEW GUINEA.

LETTERS from Rev. James Chalmers, well known for his missionary labors in New Guinea, give encouraging accounts of the progress of Christianity. Writing from Port Moresby May 26, he says that at Savaia, where only a short time ago there were cannibal feasts, the people are friendly and there are some who seem to have accepted Christian truth. He gives an extract from a sermon preached by a New Guinean a few days before. Said this preacher: “The time has come for us to be up and doing. Foreigners have brought us the gospel; many have died of fever, several have been speared and tomahawked; now let us carry the gospel to other districts, and if we die, 't is well, for we die in Christ; if we are murdered 't is well; 't is in carrying his name and love, and 't will be for him. Motu, Let us do it!”

Miscellany.

THE TASK OF REACHING CHINAMEN.

[From the address made by PRESIDENT J. B. ANGELL, of Michigan University, at the Annual Meeting of the American Board at Cleveland, October 3, 1888.]

I HAVE often tried to think of some way to represent to people at home what the real problem is in getting at the heart of a Chinaman and turning him to Christ. I don't know how I can better do it than by making a hypothesis like this: Suppose a Chinaman of the Buddhist faith, for instance, for they have two or three faiths there, to come to Cleveland on a mission of Buddhism. If he did what our missionaries do he would probably take a modest house over on the edge of the city, and get access to two or three servants first, whom he might employ about his house. Now conceive what he has got to do. In the first place to learn a language; in the second place to find out what you people in Cleveland believe, if you believe anything; thirdly, to reduce whatever he wants to teach to writing, so as to read it. Then he has got to get access to you, supposing you are the person he is anxious to work upon. Let us suppose — a violent presumption of course — that you are illiterate: the difficulty of getting Buddhist ideas into your mind will be greatly enhanced by this fact. Suppose further that all of your relatives have a violent antipathy to your having anything to do with the Buddhist. Suppose, in some cases, they persecute you. Suppose, further, that if you should adopt the new faith you are very sure to lose your share of the paternal inheritance. Suppose the laws discriminated against you. Suppose you are ostracized socially. Let me ask you how long you would think it would be before the Buddhist would bring you up to such a type of Buddhism as Edwin Arnold's *Light of Asia*? I don't think that is a violent illustration of what the task is which a missionary has before him in going to China to begin work in a strange place.

And now come along our merchants or

travelers and go to the mission and partake of its hospitality (as they always do), and come home and write books to the effect that these Chinese converts are by no means as eminent Christians as the President of the American Board, or other distinguished Christians; that, so far as they can see, their Christianity does not amount to much. Now I want to ask you how vigorous a growth of Christian life a reasonable man can expect in an ignorant Chinaman in the course of five or ten years under those circumstances? What I want to say is that in every mission field it is a very unreasonable request for any man to make, that in a single lifetime and in a single generation there shall grow up there churches fully ripe, with that broad, matured, intellectual Christian life which we can find here. We have an inheritance of a hundred years of Christian life. Certainly it is not reasonable to expect what some look for; and the great marvel to me is that anything like what has been accomplished has been accomplished. I believe that nothing but the indwelling Spirit of God can explain the fact that these vast obstacles have been overcome to such an extent, and that so many of these churches present so many specimens of Christian life. These Christians are often weak, it is true, but it must be remembered they are children in the faith. This I want you to remember, to meet these criticisms which you will often find in reading about the comparison of the churches in these mission fields and churches here in Cleveland, for instance.

TRIBUTE TO THE MEMORY OF REV. ROBERT W. LOGAN.

[Rev. Frank S. Fitch, of Buffalo, at the late meeting of the Board, gave the following beautiful tribute to this honored missionary.]

I ONLY bring a sprig of laurel to drop on the scarcely closed grave of one who was not only my friend, but the friend of many in northern Ohio; and I am sure it is meet that we should pause for a moment

in the midst of the pressing affairs of the present and the great outreach for the future to pay this tribute of respect to one of the most honored and most successful of our modern missionaries.

A native of the Western Reserve, educated at Oberlin, a member of the northern army, where he was seriously wounded, when he offered himself for service to the Board the only suggestion that he made as regards his place was that he might be sent to that place for which it was most difficult to find any one. He had, as his instructors have told me, given evidence of far more than the average degree of intellectual ability, and might have filled important positions at home. But there was in him, in the midst of a very quiet and unassuming manner, a quality of heroism which I myself have not seen equaled. The eight thousand miles of distance, the isolation of those islands, where a mail is received but once in six months, the almost utter absence of such food as that to which we are accustomed, and the lack of all stimulus from neighboring surroundings made this field difficult enough, certainly, even for his chivalric spirit. And yet he persisted for years in this work, and came home some six years ago, you remember, so entirely disabled that it seemed to all his friends that it was cruelty to allow him to return. And yet, against the protests of his relatives, and against the advice of many friends, and almost against the judgment of those who knew him best, he felt called upon to return, and his remaining years were years full of remarkable fruitage.

He was a very gifted missionary, in the direct work of the missionary; but he also did great work as a translator, translating a part of the Scriptures and a series of hymns, and preparing a series of books in arithmetic, geography, and other elementary studies. Perhaps his greatest mark of power, if we judge him by his intellectual gifts, was the gift which he exercised in the control of those who were subordinate to him—the native helpers and the native chiefs. I have sometimes thought that the delicacy of his health

and his seraphic spirit qualified him for a work that men of a greater degree of physical endurance might not have accomplished. He was able to quell insurrection and to bring haughty chiefs to terms of obedience; and he has therein accomplished a work which we shall long remember.

But I wish to speak, in concluding, simply of the influence which has come to many whom I know from this man's life. It was our honor in Buffalo to have him among the members of our church; it was our honor at Oberlin to have him among the alumni of that institution; and all through the Western Reserve, in Cincinnati, in Buffalo, and in many other places where he was known in his earlier years and during his visit six years ago, he has left a gracious influence. And I am sure that more than one successor will be found as the return for this gracious and this glorious life.

He has gone, but his fragrant memory remains among us; and I am sure that we will all count it a great blessing that we have been permitted to have even the slightest relation to his work. The church in Lodi, the churches in Cincinnati and Buffalo, the college at Oberlin, and all others who have had any relation to him will be made the richer for all time and for all eternity by the influence that has come from his heroism, his patience, his unflinching faith.

CHINA'S NEED OF THE GOSPEL.

THE light of Asia is gone out in the blackness of darkness. Do you ask for proof? I point you, then, to one of China's most famous nobles and most enlightened statesmen, who is, of course, a Confucianist, but who a few years ago, at a time of fearful trial, when the rivers in a wide stretch of country had burst their banks, and the crops and homes of the people there alike desolated by the cruel waters, paid repeated visits to a temple I know very well, and for what purpose? To burn incense and to prostrate himself before the supposed author of all this terri-

ble misery incarnated in a water-snake a few inches long. I point you again to that weeping woman, the type of a thousand myriads of her sisters, from whom death has just snatched a little one who was the light of her home, to whom her hopeless faith gives her no prospect of ever seeing again. I point you once more to an aged couple who a few months ago, in despairing anger at a worthless son, and in the legitimate exercise of their parental rights, deliberately put him to death, and then reported the deed to the local official. The sequel of this case was even more tragic and instructive. On his return home the father found that the widow of his murdered son had first strangled her child and then herself. Once more he has to report, but it is only to hear the magistrate praise the wifely virtue of the broken-hearted woman, to receive orders to give her a worthy funeral, and to prepare a statement of her conduct which should be forwarded to the emperor, in the hope that there would be the usual mark of imperial approval. So I might go on. Do you tell me that such griefs and crimes are common in every land? Aye, but not with the sanction of the conscience of the people. Not at any rate in Christendom, as the outcome of ideas of religious duty and home relationships. Surely a land of which that is true needs the salvation which is in Christ Jesus. — *Rev. J. Lees.*

“WE CANNOT FIND THE DOOR.”

REV. JONATHAN LEES, of the London Mission, in an address in London last year, told the following striking story:—

“It is now more than twenty years since I traveled into the interior, a distance of over 1,000 miles, visiting a multitude of places where no foreigners had been before, and preaching in city, markets, town, and village, not only without serious hindrance, but often with the marked intelligent interest of the people. Such journeys have become frequent since, yet it is rarely that one hears of a different experience. Some present may have heard me relate a touching incident I met with on a shorter tour a few years ago. It was near the

close of a winter afternoon, and my carter was pushing on to reach our halting-place for the night, when, on passing through a village my eye was suddenly caught by what was evidently an extemporized temple mat-shed. Though pressed for time, curiosity led me to enter. Yes, there was the idol—a large picture hanging at the end opposite to the door, and there was the familiar altar table, with its incense-pot, candlesticks, and various offerings, while the sides of the enclosure were made gay with pictures. A few old men were at the moment the only visitors. As I stood there a man came to burn incense and to perform his prostrations. Then we talked. You can imagine it easily enough. They told me that their worship was to secure good crops. I spoke of the great loving Father in heaven who supplies all our wants, and then I spoke of Jesus. Rising to go, they begged me to retell the story, and when at length I must leave, sad at heart that we might almost certainly never meet again on earth, one old, white-haired patriarch cried out: ‘Oh, do stay and teach us. We did not know this was wrong. Our fathers worshiped thus; we cannot find the door.’ Those words haunted me for many a day; they haunt me still.”

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The Transfiguration of Life, and Other Sermons.
By Rev. Edward S. Atwood, D.D. Pp. 242. Price,
\$1.25. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This collection of eleven sermons by the late Dr. Atwood is very properly called a memorial volume. They are choice utterances of a rich and spiritual soul, and are such sermons as delightfully recall the author, who has recently passed from the earthly service. Dr. Atwood was known as a brilliant and effective preacher, whose sermons though of great rhetorical finish were full of evangelical thought and feeling. We give a brief extract from a missionary sermon contained in this volume which presents a great truth, and in the characteristic style of the author.

“No man who doubts, and no church which questions, the truth of Scripture

can have large missionary enthusiasm. If the gospel is not accepted in its simplicity and its comprehensiveness, in its length and breadth and height and depth, with all its assertions and inferences, its lights and its shadows, there is an essential lack of fitness for the work of the world's evangelization. This world cannot be moulded into righteousness by half-believers. Men whose minds are a chemist's laboratory, in which they pulverize and dissolve and distill and evaporate the truths of the gospel, in the hope of crystallizing a creed that shall have no sharp angles and no unwelcome flavor, have no chance with paganism, which is positive, if nothing else. It is when the gospel of God, and God in his gospel is sovereign in the esteem of the Church, that it becomes an irresistible preacher of the truth. A missionary church has no use for surmises and parentheses. It must know whereof it affirms, and speak because it cannot but speak the things which it has seen and heard. The Church of God gets no leverage on the world unless it has for its fulcrum the conviction, held without evasion or reservation, that the Scriptures, the whole Scriptures, and nothing but the Scriptures, are the word of life. And when it carries that word to men the first essential of success is unquestioning, honest, personal confidence in it."

A Century of Christian Progress and its Lessons.
By Rev. James Johnston. London: James Nisbet & Co. Pp. 198.

This book, by the author of "A Century of Protestant Missions," who was also secretary of the late Missionary Conference in London, is a volume of more than ordinary interest and value. It is itself the best concrete illustration of a chapter it gives on "Statistics a Sacred Science." Mr. Johnston shows how the Saxon race and the Protestant form of religion are coming rapidly to take the lead in the world. To the unfolding of this fact, and to the enforcement of the lessons derived from it, this volume is devoted. He shows that within one hundred years the increase of the followers of the Protestant faith has been 311,000,000; of the Roman

Catholic faith, 63,000,000; and of the Greek faith, 90,000,000; while of non-Christian religions, the Confucian and Shinto have increased 157,000,000; Islam remaining about stationary, and polytheistic faiths decreasing 115,000,000. We shall hope to refer later to many points of interest brought to view in this volume.

The Sunday-school: Its Origin, Mission, Methods, and Auxiliaries. By H. Clay Trumbull, editor of *The Sunday-school Times*, etc. Philadelphia: John D. Wattles, publisher. Price, \$1.50.

This handsome volume of 415 pages, which bears also the title of "Yale Lectures on the Sunday-school," is the last and best volume concerning the origin, progress, and proper sphere of this institution. Dr. Trumbull is an authority on the subject of which he here treats. Sunday-schools conducted according to the suggestions here presented will be vastly more efficient than they are now, and will better serve the end for which they ought to be conducted. Two chapters on preaching to children, its importance and its methods, are to be specially commended to all pastors.

The Training of the Twelve; or, Passages out of Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Fourth edition, revised and improved. New York: A. C. Armstrong & Son, 714 Broadway. Pp. 552.

An instructive and inspiring book by a masterhand, showing how the Lord trained his disciples for service in his kingdom.

Bible Studies; International Sunday-school Lessons for 1889. By Rev. George F. Pentecost, D.D. New York: A. S. Barnes & Co. Paper covers, fifty cents; cloth, \$1.

Dr. Pentecost's comments on the Scriptures are always fresh and inspiring. He seems to enter into the very heart of the Scripture, and to extract its spiritual life. Those who have been acquainted with his previous works will surely desire to enter upon the study of the next year's lessons with this volume in hand.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and all in authority: especially for the Sultan of Turkey and the new Emperor of China, that they may so rule that no obstacles shall be placed in the way of the free proclamation of the gospel; that Christian schools may not be interfered with; that liberty of conscience may not be restricted; and that all rulers may recognize the supreme authority of Him who is King of kings.

ARRIVALS AT STATIONS.

October 4. At Foochow, China, Rev. Lyman P. Peet.

October 11. At Bombay, India, Miss Anstice Abbott, to join the Marathi Mission.

ARRIVALS IN THE UNITED STATES.

September 23. At Boston, Rev. Daniel C. Greene, D.D., and wife, of the Japan Mission.

October 26. At New York, Mrs. Hattie A. Hazen, of the Marathi Mission.

November 13. At Boston, Rev. John T. Gulick, of the Japan Mission.

November —. At San Francisco, Daniel E. Osborne, M.D., and wife, of the Shansi Mission, who have been released from their connection with the Board.

DEPARTURES.

October 18. From San Francisco, Miss Ida A. McLennan, to join the Japan Mission.

November 17. From New York, Rev. S. B. Fairbank, D.D., returning to the Marathi Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Growth in Mexico. (Page 557.)
2. The expedition to Umzila's, or the Gaza, Country. (Page 558.)
3. Items from Western Turkey. (Page 559.)
4. The attractions of heathenism in Jaffna. (Page 553.)
5. Threatening famine in India. (Page 552.)
6. The Doshisha at Kyoto. (Page 555.)
7. A school's welcome to a missionary in Northern Japan. (Page 556.)
8. Items from China. (Page 555.)
9. How a church was built in Japan. (Page 551.)

Donations Received in October.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's.	W. H.
Cumberland Centre, A friend,	4 00	Spalter, Tr.	
Woodford's, Cong. ch. and so.	100 00—104 00	Fitzwilliam, E. W. J.	2 00
Franklin county.		Grafton county.	
Farmington Falls, Cong. ch. and so.	8 56	Hanover, A friend,	5 00
New Sharon, Cong. ch. and so.	2 00—10 56	Hillsboro' co. Conf. of Ch's.	George
Kennebec county.		Swain, Tr.	
Augusta, James W. Bradbury,	100 00	Peterboro', Mrs. M. A. and Miss	
Lincoln and Sagadahoc counties.		M. D. Whitney,	3 00
Newcastle, 2d Cong. ch.	80 16	Rockingham county.	
Penobscot county.		E. Derry, Rev. H. M. Penniman,	
Bangor, 1st Cong. ch. and so.	24 00	<i>extra</i> ,	5 00
Hampden, Cong. ch. and so.	7 25—31 25	No. Hampton, Cong. ch. and so.	20 00—25 00
Washington county.		Strafford county.	
Machias, Centre-st. Cong. ch.	4 00	Dover, 1st Cong. ch.	103 64
York county.		Wolfboro', 1st Cong. ch.	32 12—135 76
Cornish, Cong. ch. and so.	8 75		170 76
	338 72		
<i>Legacies.</i> — Bangor, Mrs. Walter		<i>Legacies.</i> — Milford, Rev. James	
Brown, by Mrs. Mary E. Good-		Holmes, by James M. Burns, Ex'r,	50 00
now, adm'x,	500 00		220 76
	838 72		

VERMONT.

Addison county.	
Orwell, Cong. ch. and so., to const. Rev. S. F. CALHOUN, H. M.	50 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoes Falls, Cong. ch. and so.	11 00
St. Johnsbury, South ch., by Rev. Henry Fairbanks,	1,000 00—1,011 00
Rutland county.	
Brandon, Cong. ch. and so.	11 13
Castleton, Cong. ch. and so.	11 86
Fair Haven, 1st Cong. ch. and so.	10 27—33 26
Washington county Aux. Soc. G. W. Scott, Tr.	
Montpelier, Amy B. Fisk,	5 00
Windham county Aux. Soc.	
Brattleboro', Central ch., m. c.	25 96
Putney, Cong. ch. and so.	10 50—36 46
	1,135 72

MASSACHUSETTS.

Barnstable county.	
E. Falmouth, Cong. ch. and so.	11 24
Woods Holl, Jabez Davis,	5 00
Yarmouth, 1st Cong. ch.	50 00—66 24
Berkshire county.	
Curtisville, Cong. ch. and so.	34 02
Sheffield, Cong. ch. and so.	6 57—40 59
Bristol county.	
Norton, Cong. ch. and so.	5 00
Brookfield Association.	
Charlton, Cong. ch. and so.	36 40
Globe Village, Wes. Free ch.	52 66
Hardwick, Cong. ch. and so.	3 00
New Braintree, Cong. ch. and so.	53 00
Ware, 1st Cong. ch., 40; Mrs. Will- iam Hyde, <i>extra</i> , 200; Miss S. R. Sage, <i>extra</i> , 200,	440 00—585 06
Essex county.	
Andover, D.	10 00
Essex county, North.	
Newburyport, <i>Extra</i> ,	15 00
Essex county, South.	
Beverly, Dane-st. ch., m. c.	24 64
Salem, Tabernacle ch., to const. H. G. HALE, H. W. PACKARD, G. DEW. CLARK, and L. F. CLARK, H. M., 490.75; do. m. c., 14.90; collection at Union, m. c., 11.07,	516 72
Swampscott, Cong. ch. and so.	36 57
Wenham, Mrs. A. Gould,	5 00—582 93
Franklin co. Aux. Soc. Albert M. Gleason, Tr.	
New Salem, Cong. ch. and so.	8 00
Hampden county Aux. Society.	
Charles Marsh, Tr.	
Agawam, Cong. ch. and so.	30 00
Chicopee, 3d Cong. ch. and so.	6 25
Holyoke, 1st Cong. ch., 23.58; 2d Cong. ch., to const. E. P. BAGG, H. M., 100,	123 58
Ludlow, Cong. ch. and so.	15 26
Monson, Cong. ch. and so., 29.17; Mrs. Abbie G. Smith, dec'd, 100,	129 17
Indian Orchard, Cong. ch. and so.	26 37
Palmer, 2d Cong. ch. and so.	30 00
Springfield, 1st Cong. ch., 75; South Cong. ch., 71.70; In memory of the late Dea. Henry Fowler and wife, by his daughter, Mrs. L. S. Hobart, 200,	346 70
West Springfield, Park Cong. ch., 40.26; 1st Cong. ch., 17,	57 26
Westfield, 1st Cong. ch., 5.85; 2d Cong. ch., 22.83,	28 73—793 32
Hampshire co. Aux. Soc.	
Amherst, 1st Cong. ch., 50; A friend, 100,	150 00
Chesterfield, Cong. ch. and so.	10 00
Hatfield, Cong. ch. and so.	54 59—214 59
Middlesex county.	
Cambridge, A member of Shepard ch.	100 00
Cambridgeport, Pilgrim ch. and so.	36 92
Concord, Trin. Cong. ch.	31 13
Hopkinton, 1st Cong. ch.	162 60
Lexington, Mr. and Mrs. H.	5 00

Melrose, Cong. ch. and so.	2 00
Newton Centre, Cong. ch. and so., 143.34; A member of do., <i>extra</i> , 50,	193 34
Somerville, Winter Hill ch.	50 00
Winchester, 1st Cong. ch. and so.	224 39—805 38
Middlesex Union.	
Acton, Cong. ch. and so.	38 35
Fitchburg, Calv. Cong. ch., 67.55; Rollstone Cong. ch., 23.59,	91 14
Harvard, Cong. ch. and so., 11; C. C. Tracy (of which 2 for Mrs. A. Clarke's home), 10,	21 00—150 49
Norfolk county.	
Brookline, Harvard ch.	164 27
Dedham, 1st Cong. ch., <i>extra</i> ,	119 17
Franklin, 1st Cong. ch.	29 20
So. Walpole, Rev. Geo. F. Wright, 1 00	1 00
Wellesley, Cong. ch. and so.	165 60
Weymouth and Braintree, Union ch., add'l,	5 00—484 24
Plymouth county.	
No. Carver, Cong. ch. and so.	11 00
Suffolk county.	
Boston, Berkeley-st. ch., 170.63; 2d ch. (Dorchester), 73.21; Eliot ch., m. c., 16; Highland ch., m. c., 11.47; —, 10; Miss Carrie Hill, 5; C. S., West Roxbury, 5; A friend, Jamaica Plain, 1,	292 31
Chelsea, Central ch.	54 28—346 59
Worcester county North.	
Hubbardston, Cong. ch. and so.	36 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, Plymouth ch. (of which 47.21 for Mr. Roberts' work in China), 165.77; A friend, for the 150,000, 25	190 77
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Northbridge, Rockdale Cong. ch.	19 00
	4,364 20
Legacies. — Mattapoisett, Susannah P. Dexter, by Noah Hammond, Ex'r,	25 00
	4,389 20

RHODE ISLAND.

Providence, Central ch., Miss E. G. King, 150; Beneficent Cong. ch., 125; Pilgrim ch., 5,	280 00
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CONNECTICUT.

Fairfield county.	
New Canaan, Cong. ch. and so.	92 04
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	76 00
E. Windsor, 1st Cong. ch. and so.	23 00
Hartford, Pearl-st. ch., 176.13; A friend, <i>extra</i> , to const. Prof. A. C. ZENOSS, D.D., H. M., 100,	276 13
Kensington, Cong. ch., with other dona., to const. A. W. UPSON, H. M.	50 00
Newington, Cong. ch. (of which 20 from Jedediah Deming),	49 80—474 93
Litchfield county. G. M. Woodruff, Tr.	
Northfield, Cong. ch. and so.	40 30
Thomaston, Cong. ch. and so.	24 82—65 12
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, 1st Cong. ch. and so.	24 62
Higganum, Cong. ch. and so.	23 00
Middletown, 1st Cong. ch. and so.	45 03
Old Saybrook, Cong. ch. and so.	40 59—133 24
New Haven co. F. T. Jarman, Ag't. Milford, Y. P. S. C. E., for books for Kyoto Training School, 15; E. B. Platt, 5,	20 00
Mt. Carmel, Mrs. J. M. Swift,	4 00
New Haven, Ch. of the Redeemer, 300; Humphrey-st. ch., to const. Rev. F. R. LUCKEY, H. M., 102.31; A friend for Bible reader, Marsovan, 10; —, 4,	416 31
Whitneyville, Cong. ch. and so.	37 20—477 51

New London co. L. A. Hyde and H. C. Learned, Trs.	
Goshen, Mrs. Moses Lyman,	10 00
New London, 1st Ch. of Christ, 92.86; do. m. c., 8.48; to const. H. D. UTLEY, H. M.	101 34
Norwich, 1st Cong. ch. and so.	130 00—241 34
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	85 01
Coventry, 1st Cong. ch. and so.	34 85
Mansfield, 2d Cong. ch. and so.	24 00
Rockville. J. N. Stickney, for Mrs. Clarke's work in Prague,	20 00
Somers, Cong. ch. and so.	33 81—197 67
Windham county.	
Westford, S. S. Stowell,	11 00
—, A friend,	30 00
—, A friend,	15 00
	1,737 85
<i>Legacies.</i> — Middletown, Selah Good- rich, by Mrs. Julia Young, Ex'r, Norfolk, Mrs. Urania B. Humphrey, by R. C. Geer, Ex'r,	75 00 2,000 00—2,075 00
	3,812 85

NEW YORK.

Albany, Miss M. Learned,	30 00
Brooklyn, Tompkins-ave. Cong. ch., 500; Central Cong. Sab. sch., for four Bible readers in Madura, 72,	572 00
Gainesville, Cong. ch. and so.	7 00
Gloversville, Cong. ch. and so. (of wh. 150 from Mrs. M. M. Place),	289 36
Ithaca, 1st Cong. ch. (of wh. 20 for student; 15 from Miss Whiton's 10- cent collection for pure water, Har- poot),	99 84
Maine, 1st Cong. ch.	9 30
New York, Morrisania Cong. ch., 36.60; Pilgrim ch., Two friends, 10; W. C. Conant, 5; A friend for Africa, 1.50,	53 10
Paris, Cong. ch. and so.	18 25
Phœnix, 1st Cong. ch.	15 00
Rensselaer Falls, Cong. ch. and so.	8 86
Syracuse, Plymouth Cong. ch.	38 12
Waverly, M. Lyman, 45; Calvin Par- sons, 25; Birthday miss'y box of Presb. Sab. sch., 45, for dep't of self-help, Anatolia College,	115 00
West Brook, Cong. ch. and so.	6 00
Woodville, Cong. ch. and so.	10 24—1,272 07

PENNSYLVANIA.

Centreville, Cong. ch., m. c.	5 00
Ebensburgh, 1st Cong. ch.	4 17—9 17

NEW JERSEY.

Jersey City, Waverly Cong. ch.	25 50
Montclair, 1st Cong. ch.	220 00
Morristown, 1st Presb. ch.	25 00
Plainfield, A friend,	10 00
Westfield, Cong. ch.	8 24—288 74

VIRGINIA.

Falls Church, Cong. ch.	13 42
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OHIO.

Ashtabula, 1st Cong. ch.	20 47
Cleveland, A friend, 25; C. E., by Dr. Storrs, 10; Dime collection in 1st ch., 5.70; R., 5; Robert, 9 years old, 2; A widow, 1.60; A lady, by Dr. Smith, 1; A lady, by Mr. Blatch- ford, 1,	51 30
Columbus, Eastwood Cong. Ch.	71 23
Elyria, J. B. Gaylord,	5 00
Harmar, Cong. ch.	5 00
Hudson, Cong. ch.	10 00
Kent, Cong. ch.	37 00
Lorain, Cong. ch., "A sister,"	10 00
Mansfield, 1st Cong. ch., to const. A. H. McCULLOUGH, and W. S. TOLL- MAN, H. M.	240 78

Marietta, 1st Cong. ch.	100 00
Oberlin, 1st Cong. ch.	72 30
Painesville, Rev. A. N. Andrus,	6 45
Ravenna, Cong. ch.	17 00
Strongsville, 1st Cong. ch.	10 00
Tallmadge, 1st Cong. ch., to const. Rev. A. E. THOMSON, H. M.	85 24
Wakeman, Cong. ch.	16 00
Wayne, 1st Cong. ch.	13 41—771 18

ILLINOIS.

Chicago, Collected by C. F. Gates, for 6 boys in Mardin High School, 120; Plymouth Cong. ch., 184.85; South Park ch., 27.75; Grace ch., 15; U. P. ch., m. c., 14.96; A friend, 10,	372 56
DeKalb, 1st Cong. ch.	24 00
Illini, Cong. ch.	4 60
La Prairie, A friend,	50 00
Oak Park, Cong. ch.	186 14
Payson, Cong. ch., 28; J. K. Scar- borough, 200,	228 00
Plainfield, "S. E. J."	5 00
Princeton, Cong. ch.	16 00
Quincy, 1st Un. Cong. ch.	101 00
Ridge Prairie, Ev. St. John ch.	10 00
Streator, Bridge-st. Cong. ch.	5 00—1,002 30

MISSOURI.

Kansas City, Clyde Cong. ch., 41.57, Matthias Marty, 50,	91 57
Neosho, Cong. ch.	6 90
St. Louis, Pilgrim Cong. ch., 489.13; 3d Cong. ch., 13.50,	502 63—601 10

MICHIGAN.

Benzonia, Cong. ch.	12 00
Detroit, 1st Cong. ch.	121 61
Hilliards, Mrs. L. A. T. Pomeroy, <i>extra</i> ,	5 00
Hopkins, 1st Cong. ch., 4.50; 2d Cong. ch., 10.26,	14 76
Jackson, 1st Cong. ch.	235 11
Salem, 1st Cong. ch.	15 50—403 98

WISCONSIN.

Depere, Cong. ch.	9 00
Emerald Grove, Cong. ch.	12 00
Fox Lake, 1st Cong. ch.	12 12
Ithaca, Cong. ch.	2 20
Menasha, Cong. ch.	20 00
Neenah, A. Frederickson,	10 00
New Chester, Cong. ch.	4 40
Pewaukee, Cong. ch.	5 00
Rosendale, 1st Cong. ch.	10 50
Stoughton, In memory of Mrs. E. B. Sewell,	5 00—90 22

IOWA.

Brighton, Cong. ch.	3 20
Cresco, Cong. ch.	6 76
Eldora, 1st Cong. ch.	26 07
Glenwood, Cong. ch.	15 00
Jefferson, Rev. D. B. Eells,	10 00
Shenandoah, Cong. ch.	21 87
Sioux Rapids, Cong. ch.	3 70
Waverly, Cong. ch.	6 00—92 60

<i>Legacies.</i> — Des Moines, Mrs. Harriet L. Rollins, for rent of land,	37 50
	130 10

MINNESOTA.

Edgerton, Edith I. Day,	5 00
Medford, Cong. ch.	15 00
Minneapolis, Plymouth ch., 63; E. S. Jones, <i>extra</i> , 1,000,	1,063 00
Rochester, Cong. ch.	33 65
Sleepy Eye, Cong. ch.	3 55
Summer Centre, Ch.	3 00
Winona, 2d Cong. ch.	6 46—1,129 66

KANSAS.

Alma, Cong. ch.	6 00
Cheney, Cong. ch., <i>extra</i> ,	1 50
Cora, Cong. ch.	6 00
Council Grove, Cong. ch., m. c.	2 00
Hiawatha, Cong. ch.	5 21

Paola, Cong. ch.	8 01	
Sabetha, Cong. ch.	2 00	
White City, Cong. ch.	5 00	—45 72

NEBRASKA.

Hemingford, Cong. ch.	3 50	
Inland, Cong. ch.	6 10	
Omaha, L. L. Boltz,	10 00	—19 60

OREGON.

Forest Grove, 1st Cong. Sab. sch., for native helper, Foochow,		35 00
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CALIFORNIA.

Compton, 1st Ch. of Christ,	2 50	
Mills Seminary, Tolman band for Ceylon,	50 00	
Oakland, Market-st. Br. ch.	6 00	
San Bernardino, Highlands ch.	7 00	
San Francisco, 3d Cong. ch., 52.30; Olivet ch., 12.20	64 50	
Sonoma, Cong. ch.	15 00	—145 00
Legacies.—San Francisco, C. D. Morris, by Edward P. Flint,	104 66	
	—	249 66

COLORADO.

Colorado Springs, 1st Cong. ch.	23 86	
Denver, Cong. ch.	22 62	—46 48

DAKOTA TERRITORY.

Britton, Mrs. G. L. Beach,	1 80	
Legacies.—Dwight, Mrs. L. H. Porter, by Rev. S. F. Porter, Ex'r,	133 32	
	—	135 12

MONTANA TERRITORY.

Billings, Cong. ch.	5 00	
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CANADA.

Province of Quebec, Montreal, Am. Presb. ch.	400 00	
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FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, D. C. Jencks,	70 00	
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,		
of which 250 for land for Kobe Home,	14,592	74

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer,		
of which 500 for outfit and traveling expenses of Miss Denton,	4,269	00

MISSION SCHOOL ENTERPRISE.

MAINE.—Portland, Chinese class of 2d Parish Sab. sch., for native pastor at Hong Kong,	10	00
NEW HAMPSHIRE.—Campton, Cong. Sab. sch., Harvest festival, 49; New Ipswich, Children's 26th an. fair. 1; Warner, Cong. Sab. sch., 2,	52	00
VERMONT.—Johnson, Cong. Sab. sch., for girl, Harpoot,	42	00
MASSACHUSETTS.—So. Framingham, South Cong. Sab. sch., 40; Uxbridge, Cong. Sab. sch., 4.57; Waltham, Young friends, 85 cts.	45	42
CONNECTICUT.—Newington, Rain drops and Independent Boys' Mission Circle, 7; West Suffield, Cong. Sab. sch., 1.75,	8	75
NEW YORK.—Jamestown, Cong. Sab. sch., 7.02; New York, Olivet Sab. sch., for schools in care of Miss Bush, 50,	57	02
OHIO.—Columbus, Eastwood Sab. sch., 7.01; Coolville, Cong. Sab. sch., 1.30,	8	31
ILLINOIS.—Chicago, Warren-ave. Sab. sch.	5	82
IOWA.—Shenandoah, Cong. Sab. sch.	2	76
MINNESOTA.—St. Charles, Cong. Sab. sch., 1.69; Winona, 2d Cong. Sab. sch., 87 cts.	2	56
KANSAS.—Ellis, Birthday miss'y box for West Africa,	10	30
NEBRASKA.—Crete, Ger. Cong. Sab. sch.	1	00
COLORADO.—Denver, Cong. Sab. sch.	2	38
CANADA.—Colquhown, Sab. sch., for Ahmednagar, 4; Montreal, Calvary ch., Bible class, 25,	29	00
	—	277 32

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Newburyport, Sab. sch. class in North Cong. ch.	1 25	
CONNECTICUT.—Fairfield, Cong. Sab. sch.	10 00	
NEW YORK.—Richmond Hill, Union Cong. Sab. sch.	5 00	
OHIO.—Hudson, Cong. Sab. sch., 10; Springfield, 1st Cong. Sab. sch., 10.30,	20 30	
WISCONSIN.—Appleton, Cong. Sab. sch., 5; Mazomanie, Cong. Sab. sch., 1.30,	6 30	
CANADA.—Georgetown, Cong. Sab. sch.	2 00	
	—	44 85

Donations received in October,	33,654	20
Legacies received in October,	2,925	48

36,579 68

Total from September 1 to October 30: Donations, \$46,858.72; Legacies, \$3,184.57—\$50,043.29.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

NEW HAMPSHIRE.

Fitzwilliam, Cong. ch. and so.	29 00
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MASSACHUSETTS.

Amherst, Mrs. R. A. Lester, Framingham, A friend,	100 00
	10 00—110 00
	139 00
Previously received,	38,748 82
	—
	38,887 82

FOR YOUNG PEOPLE.

NO. I RED CUP.

A STORY FROM JAPAN.

BY REV. J. H. PETTEE, OF OKAYAMA.

I WISH the young people could visit the orphan asylum here in Okayama. It is the first of its kind in Japan where the children are taught about Jesus. It was opened a year ago by a young man and his wife who became interested first in one needy boy and then in others. There are now eighteen children in the Home. Here is a picture of the little people taken in June, when there were only eleven.



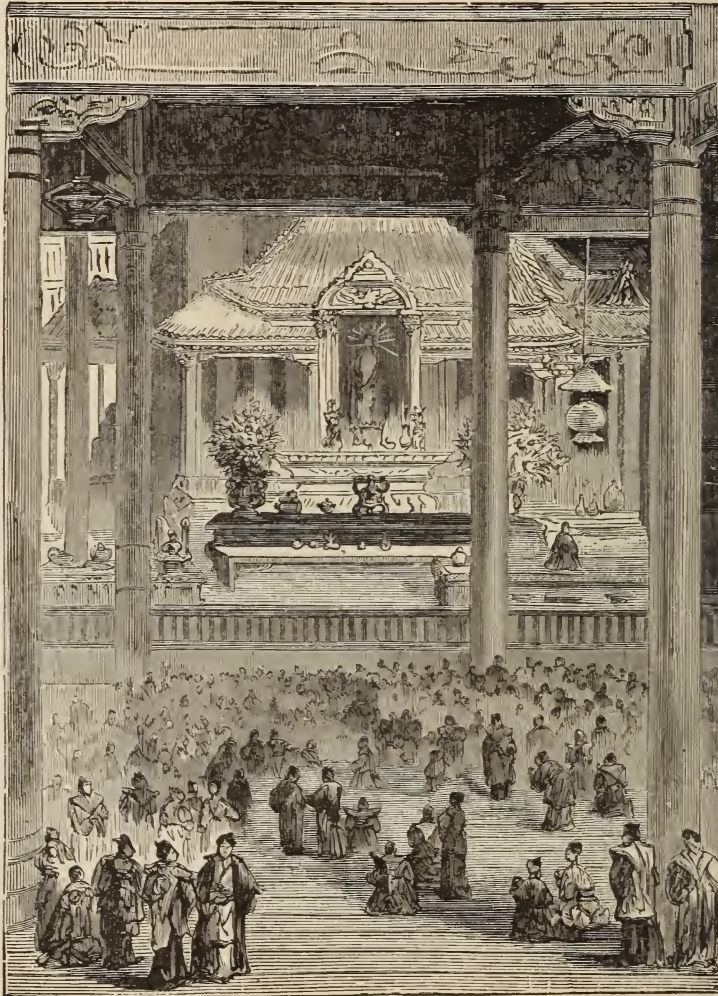
CHILDREN OF THE ORPHAN HOME, OKAYAMA, JAPAN.

Would you know that four of them are girls? Three of the girls are sitting in chairs, while No. 4 is the little tot on the floor.

They came from ten different places. The only name of all the eleven that sounds like the name of an American child is Sami, and it belongs to a girl; the smallest of the lot. One of the boys' names means "Wonderful," that of another means "Long life — straight grain." Think of calling out all that every time you want your brother to come in a hurry! But it is n't so long in Japanese and is prettier than in English. It is Hisamasa. His surname is Takahara, which means "high prairie." Another of the boys is called No. 2, showing that there was

an older child in the family. One of the girls' names is Pine-tree, and another is Stone.

These orphans now live in a large Buddhist temple, which is rented for that purpose. It is surrounded by a good-sized playground. On the other side of the paper doors of the temple, fifteen days in each month, the children can hear a priest



INTERIOR OF A BUDDHIST TEMPLE, JAPAN.

praying and reading the sacred books of the Zen sect, and a few worshippers come there to mutter their prayers and throw a handful of rice into the contribution box. There are also great idols of Daruma, an old Indian philosopher who is said to have sat nine years on a rock doing nothing but think. There are also in the temple hundreds of little lacquer gravestones, or coffin plates, on which are written the new names given by the priests to dead people. These are worshiped on certain memorial days by the friends of the dead. There are also

large bronze vases in which fresh pine boughs are kept, large paper lanterns, a low reading-desk for the priest, with the sacred books on it, and the other things that belong to a Buddhist temple.

The children have fine times playing in this sombre and half-the-time deserted old temple. They play in the afternoons, but during the forenoons they are taught to read and write and to take care of the house, while the girls are also taught to cook and sew. From 7 to 8 o'clock they have religious exercises of various kinds, including the catechism, and this is their favorite hour. From 8 to 12 they have other studies.

And now I am ready to tell you the story of one of the newest arrivals in the Home. During the summer the leading deacon of the church in Okayama and the superintendent of the Sabbath-school went to a town thirty-three miles away on the coast for a short vacation. While there they went with others to a village and held a large Christian meeting. At the door of the house they saw a little boy begging. At the close of the meeting he was still there, though it was nearly midnight. They asked the boy who he was. He had no father or mother, and knew nothing about himself except that he was seven years old and his name was Daiichi Arkawan, which means No. 1 Red Cup.

It is supposed the name was given him in jest, because he held out a red lacquer cup, or small bowl, in begging, and was the first of his kind. An old jinrikisha puller kindly let him sleep in his room, and he had no other friends.

The two men brought No. 1 Red Cup home and put him in the asylum. They didn't like the old name, and thought they would not wait, as the priests do, until he was dead and then give him a new name, painting it on a blackboard a foot long and setting it up to be worshiped. They took the first Chinese character in one of their names, and the last one in the other, and made the name Maruda out of Marumo and Onoda, so the little fellow's name now is Daiichi Maruda, which might be translated No. 1 Wholefield. He is a bright-eyed, wide-awake little fellow, about the quickest in the school, full of fun, and very happy in his new home. He is exactly the length of a yardstick, and you would think him not over four years of age. The little girl who is shown in the picture is only thirty-one and one-half inches tall, though she is six years old, and the tallest boy is under fifty inches, though he is thirteen years old.



A BUDDHIST ALTAR-PIECE.

During the summer there was quite a revival in the Home, and several of the children became genuine Christians. The discipline is remarkable for a Japanese institution, and all the boys and girls are models of good behavior.



JAPANESE BONZES (BUDDHIST PRIESTS) PRAYING.

The school is supported by the voluntary gifts of over 1,000 persons, nearly 200 of whom are not professing Christians. Pray for the Home, that it may continue to do a great deal of good. And remember the story of No. 1 Red Cup, or Wholefield, and pray for him.

You may hear from him again some day.

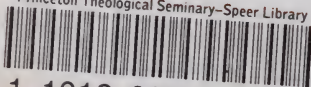
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